Jan.
Rev. J.W. Van Weelden
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Chatham, Ont.

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CHRISTIAN WEEKLY

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What YOU can do about Communism

BY DR. D. JAMES KENNEDY *

He's six years old. And his name is Mark. He lives across the street from us and he just has a great back yard to play in. I know because our own little Jennifer plays over there quite frequently. This you have to understand to appreciate the comments that our eight-year-old made last Sunday as I drove up in front of our house after preaching about Communism. She had been rather pensive and then she boldly asserted, "Daddy, do you know what I would do if the Communists took over this country?" I said, "No, honey, what would you do?" She said, "You know that tree in Mark's back yard?" I said, "Yes." She said, "I'd climb up in that tree and they would never, ever find me."

Treeclimbing

Childish? Well, yes. But may I ask, what tree you are going to climb up into? What tree are you hiding in now? I have talked to many people about this subject and I find that they are up a lot of trees. Probably the most common tree in which they are straddling a branch is the tree designated "just ignore it and maybe it will go away; I don't like to think about unpleasant things. It is disturbing to me. If I can just get my head deep enough in the sand maybe it will just cease to exist." That is an interesting approach, isn't it? If it has been yours, you are not the first one.

Pastor Richard Wurmbrand, a leading Lutheran minister in Rumania until he was captured in the take-over by the Communists and spent fourteen years being tortured in their prisons, said that after his release he became curious about what was said by the various religious periodicals in countries before their take-over by Communism. And so he began to dig. He came up with the official publications and news magazines of the Russian Orthodox Church that were printed in Russia in 1917. In October of that year the Russians were taken over by Communism. (Some of the young revolutionaries in Russia today are known as "Octoberists.") What was the attitude of the Russian Orthodox Church in their periodicals in the months immediately preceding this takeover? What did they say about this ominous, threatening, impending Communism? Pastor Wurmbrand was astonished to find that they said practically nothing at all! When it was mentioned it was something far away and of no threat to them.

Pastor Wurmbrand then checked with the Christian missionary organiations in China in 1949, the year that tremendous changes took place in China as Mao Tse-tung took over with his hordes. What was the attitude expressed in the periodicals of the various Christian mission organizations that were operating in China in 1949? They had very, very little to say about it. Even a couple of months before the take-over there was hardly a mention of Communism in these publications. They were dealing with matters more important. Were they helping the Christians of China by this head-in-the-sand attitude? As a result of that 50,000,000 people in China are now dead.

What was the attitude of the church leaders in Rumania in the weeks before the take-over? To them Communism was a joke! Anybody that would speak about Communism was some sort of an extremist, a radical, and was no threat at all. But one morning they got out of bed, brushed their teeth, turned on the radio, and found that they were living in a Communist state. Then the horror began. I wonder how many of us realize that it is possible that we could wake up tomorrow and find that we are living in the U.S.S.A.: the United Soviet States of America. That is the way it has happened in one nation after another.

The Russian church ignored it. There were 100,000 clergymen in the Russian church in 1917. Very shortly after that 80,000 of them were killed. They were the lucky ones. The others went to hell - either to the hell of a Siberian concentration camp or torture chamber, or they became collaborators with the beast and now are in an eternal hell. But with the enemy at the gate they raised no warning.

It Will Not Happen Here

So, ignore it! It can't happen here! That's a familiar tree. "God wouldn't let it happen here! This is Christian America!" God let it happen to His people, the Israelites. The rod fell. There were Christians in Rumania; there were Christians in Yugoslavia; there were Christians in all of these nations who were saying, "It can't happen here. God wouldn't let it happen here." There were Christians in East Germany; there were Christians in Wittenberg, the seat of the Protestant Reformation, who said, "We're the people of God. He wouldn't let it happen here." But I've been to Communist Wittenberg and it has happened there.

There are others who say, "Well, yes, God would let it happen here. But we won't let it happen here. Not with our might! Not with the strength of America!" There was a book written within the past ten years called AMERICAN MIGHT AND SOVIET MYTH. It showed the relative military strength of America and Russia; that Russia was absolutely no threat to us whatsoever. I remember one quote from Admiral Arleigh Burke who said, "We could break her back." And he meant it, and he knew it, and he was right. But we couldn't today! The American might is now the myth. We have been unilaterally disarmed to the most staggering degrees. As the February 1971 READER'S DIGEST put it: 'Our strategic arms advantage is not fading—it has gone."

Others say, "They're not foolish enough to start a nuclear war and destroy all of these cities and all of this great industrial potential. They would never do that!" Would they not? I agree that they couldn't destroy the cities and the industrial might of America. They have no such plan. Their plan very simply is to aim their rockets and multiple-head missiles not at our cities, but at our missile emplacements. They can utterly wipe out our Minutemen, hardened though they may be in their silos. What if you wake up one morning, turn on the radio, and hear that 92% of American atomic power has been destroyed in the last four minutes! What then? Do we fight them with our bare hands?

We have for the last seven or eight years adopted a 'Maginot Line" attitude that the French had. They had bigger guns than the world had ever seen before trained on Germany to blow all of that country half way into Siberia. But then the Germans invented a few new twists. They simply landed behind the guns and wiped them out. The article states that the entire Minutemen force of America could be destroyed in a matter of a few minutes. The axe has been laid to the root of that tree. I'm afraid, my friends, that we have been betrayed and disarmed.

Peaceful Co-existence

Then there are those who would say, "The thing to do is to compromise with them. They're reasonable people and we can work out solutions; we can enter into treaties." Did you hear that just this week we signed another treaty with the Russians? Isn't that wonderful! We have signed it! We have accomplished it! The Senate Judiciary Committee in 1955 stated that scores of treaties have been made by the Russians with all sorts of nations and they have broken their word to every single nation with which they have signed a promise. We've signed another treaty with them! We signed a treaty with people who do not even bother to read the treaties that they sign because they haven't the slightest intentions of keeping them. Lenin said that there must be no relationship between diplomacy

(Continued on page 3)

* Dr. D. James Kennedy is the Senior Minister of the Coral Ridge Presb. Church in Fort Lauderdale, Florida.

UNIACKE HOUSE, NOVA SCOTIA, built in 1813, was the country home of Richard John Uniacke, Attorney-General of Nova Scotia from 1797 to 1830. Now owned by the Province of Nova Scotia, and preserved as a historic site, the house, with its original 19th century furnishings, is considered to be one of the most interesting examples of colonial architecture in Canada. In 1774 Richard John Uniacke, a native of Dublin, arrived in Philadelphia, where he met Moses Delesdernier, a Swiss resident of Nova Scotia seeking settlers. Delesdernier, impressed by the appearance of the tall (6 ft. 2 in.), athletic young Irishman, offered Uniacke a job as his assistant. The offer was accepted and the next year, when Uniacke was 21, he married Martha Delesdernier, daughter of his employer. His bride was not yet 13. He was admitted to the bar in Halifax in 1781 and rose to become one of Nova Scotia's most prominent men. In 1949 the Uniacke property was acquired by the Province of Nova Scotia.
(Photo courtesy of the Nova Scotia Department of Tourism)

'Food for the Hungry' President Warns Not to Cut Bangladesh Aid

Los Angeles (EP) — Appalled by announcements that the U.S. is cutting its aid to war- and famine-stricken Bangladesh, Larry Ward warns that the nation which last year experienced history's worst-ever calamity now faces even greater tragedy.

Dr. Ward, president of Food for the Hungry, declared that "the United States holds in its surplus material the key to the survival of perhaps millions of people in Bangladesh."

Arriving home from extended travels in the world's newest nation in late March, Ward told of a new airlift program which may prove to be "one of the most dramatic and effective efforts yet launched in Bangladesh."

Citing meetings in Dacca with the Prime Minister, the President and various cabinet ministers as well as the Chief of the U.S. Mission to Bangladesh, Ward described the situation as "desperate."

The big problem, he maintained, is the wholesale destruction of the country's transport infrastructure during the nine months of turmoil in 1971. The missions executive cited a just-published UN study which he said lists "thousands of trucks, hundreds of bridges and dozens of ferries and other vessels which must be replaced immediately if Bangladesh is to survive."

"I saw trucks which had been held up at major ferry points for days — not just hours but days," said Ward.

En route to the United States Ambassador Ellsworth Bunker concerning what he terms "the huge stores of surplus material and equipment in Indochina" in addition to similar supply depots in the United States and in other points abroad. The decision to make the needed material and equipment available to Bangladesh rests "at the top," Ward reminded.

An Army veteran and 16 students from Wheaton College will spend the final quarter of this year's school term to assist in massive relief efforts for Bangladesh.

The plight of the Bengali people was made known to them by Dr. Viggo Olsen, medical misionary with a hospital in Bangladesh, and Dr. J. Raymond Knighton, president of Medical Assistance Program headquartered here.

Rumanians Plead for Religious Freedom

Glendale, Calif. (EP) — Two documents, one addressed "To the world's Christian churches," and the other an appeal to the Secretary-General of the United Nations, have been released by Christians of Rumania appealing for freedom to worship without givernment interference.

The letter to Christians, distributed through Underground Evangelism headquartering here, says the "fundamental right to worship God is once again being violated in the most flagrant manner."

In the summer of 1970, the letter states, "Rumanian authorities unleashed an intensive campaign of repression against religion and religious activities."

The letter said it all began "with the promulgation of a law forbidding, on the grounds of sloth, waste of time, etc., any groups of the faithful to gather in unauthoried churches. Fines ranging from 1,000 to 5,000 lei were imposed on the faithful, the letter said.

"Numerous pastors and preachers were relieved of their functions. Church activities involving young people have been drastically curtailed inasmuch as the authorities, although they do not give the churches any financial support, are even interfering in their financial affairs.

"The year 1971 began with house-to-house searches by soldiers confiscating Bibles, songbooks and other books of a religious character. Recently persecutions have increased in intensity, and in October of 1971 many pastors were arrested for religious activities and sent to prison without a trial. . . .

"Now we are asking the faithful throughout the entire world and, indeed, all men of good will, to join hands and raise their voices and exert pressure on the authorities to respect freedom of religion in Rumania and to release from prison as soon as possible all those who have been arrested for religious activities."

A Sonnet of Misery

While Clouds of wrath my weary vision blurs,
While at my stifling stove I sweat and pant,
And burning blisters on my thumb I nurse,
I mourn the ruins of the meal I planned.
Potatoes burned and juicy peas gone dry,
The milk her frothing mass has yonder hurled,
A charcoal steak still mocks my watery eye,
And there dessert in thousand circles curled.
Oh, why can't I escape such durdgery!
What bond of sacred duty chains me so?
Then follows a revealing reverie:
The birds soar high, the flowers in freedom grow.
What rights have beasts and flowers over man?
Relieved I slam the lid on every pan!

Laverne Van Ryk

Church Announcements

CHR. REF. CHURCH

Called

to Fruitland, Ont. and to Athens, Ont., Rev. J. De Jong of Essex, Ont.

Accepted

to Drayton, Ont., Rev. A. A. Van Geest of Calgary (Maranatha), Alta.

Declined

for Wellandport, Ont. (as second minister), Rev. A. A. Van Geest of Calgary, Alta.

for Dunnville, Ont., and Wellandport, Ont., Rev. A. A. Van Geest of Calgary (Maranatha), Alta.

NETH. REF. CONGREGATION
(Geref. Gemeenten)

Called

to Norwich, Ont., Rev. J. Van Haaren of Amersfoort, Holland.

NETH. REF. CONGREGATION
(Steenblok groep)

Declined

for Chilliwack, B.C., Rev. M. Van Beek of Opheusden, Holland.

All members and former members of

WELLANDPORT Chr. Ref. Church:

On April 24, 1972,

D.V., the Riverside Chr. Ref. Church of Wellandport hopes to

commemorate

that the church was instituted 20 years ago.

We invite each one of you to celebrate this happy occasion with us in our church building.

REFORMED FELLOWSHIP MAGAZINE

"THE OUTLOOK"

$5.— per year subscription.

Box 7383
Grand Rapids, Michigan
49510

A Quiet Jubilee

Can anything good come from Toronto? Most certainly!

Take, for instance, song and music. Bridging every division of outlook and age, four groups in Toronto have joyfully made their contribution to Christian praise. Presently they celebrate their tenth anniversary.

These four groups have done justice to their beautiful names: Christian Music Society "Euphonia", Christian Chamber Orchestra "Pro Musica", Christian Mixed Choir "Praise the Lord" and Christian Junior Choir 'The Lord is My Shepherd". These four groups are members of one family. They have one director, the inimitable Leendert Kooy, A.R.C.T.

Mr. Kooy rehearses with each group separately, but they also do many pieces together, and their combined concerts have become delightful occasions not only in Toronto, but in cities all over Ontario as far as London, Bowmanville and Owen Sound, as many as nine per year.

The vocalists and musicians with their inexhaustible director deserve a lot of credit for their work, and the high standards they have met.

So, at this occasion of their tenth anniversary we extend to director Kooy and his groups our special best wishes. May the Lord bless your work. We need it very much. You have added beauty, grace and praise to a community often scarred by brokenness and misunderstanding. We have been proud to invite our neighbours to your concerts.

Now one very important thing remains to be said.

Recently Mr. Kooy and his Toronto Christian Music Assembly produced a beautiful stereo recording representing the finished work of the four groups mentioned above. The record contains some of the finest pieces the groups have rendered. The name of the recording is "ABIDE WITH ME". It is just a very fitting memorial of this tenth anniversary, a decade of praising the Lord.

We feel that this record deserves the generous attention of the Christian community, for here we have a bona fide attempt to present an authentic alternative to the culture of despair that has surrounded us. There is variety in this record: arrangements on hymns, choral work, orchestral work as well as introductions to well-know composers. The record is professionally done. If the response to this record is good, more will follow. It may be the start of something significant! You do yourself and your children a favour adding this record to your collection.

Louis M. Tamminga.

To provide a

HOME FOR OUR AGED

young and old are invited to join

HOLLAND CHRISTIAN HOMES INC.

Membership fee $5.00 annual.

P.O. Box 4127, Stat. D,
Hamilton, Ont.

TEACHERS WANTED

The Calvin Christian School of Wallaceburg, Ont. requires an

EXPERIENCED TEACHER

for combined grades 5 and 6. Apply to M. Van Lingen, principal, Calvin Chr. School, Albert St., Wallaceburg, Ont.

The Belleville District Christian School needs a

TEACHING PRINCIPAL

for its 3-room school, for the schoolyear 1972/3. Please send applications to Mr. C. DeVries, R.R. 3, Belleville, Ont.

The Calvin Christian School of Dundas, Ont. needs for the schoolyear 1972/73 a teacher for the

PRIMARY GRADES

Please send applications to Mr. F. Burghgraef, Principal, R.R. 2, Ofield Rd. N., Dundas, Ont.

The Clinton and District Christian School needs

A TEACHER

for the intermediate grades for the next schoolyear. Please send applications, stating qualifications and experience, if any, to the principal, Mr. R. Schuurman, Box 658, Clinton, Ont.

EDMONTON CHRISTIAN HIGH SCHOOL

has an opening for a full-time teacher of

BIBLE AND SOCIOLOGY

Address all letters of inquiry or application to Mr. J. Tuininga, Principal, Edmonton Christian High School, 14304 - 109 Avenue, Edmonton 50, Alberta.

The Sarnia Christian School invites applications from

TEACHERS

for the higher grades, if possible with experience. Letters to Mr. A. Hengstman, 1273 Exmouth St., Sarnia, Ont.

Brantford Christian School requires an experienced

TEACHER

for grades 1-2 combined. Enrolment less than thirty pupils. Apply to Miss R. Van Westenbrugge, princ., 7 Calvin St., Brantford, Ont.

The Victoria Christian School Society is in need of a

PRIMARY TEACHER

starting Sept. 1972. Requirements: Experience at primary levels, and preferably a Music Major. Kindly contact the principal, Mr. H. van Huien, 2560 Shelbourne Street, Victoria, B.C.

The London District Christian Secondary School, 24 Braesyde Ave., London 35, invites applications for a teacher of

BUSINESS/COMMERCIAL

and inquiries for possible openings in other subject areas. Please send inquiries and applications stating qualifications, experience and references to Mr. W. Drost, Principal.

Knox Christian School invites applications from

TEACHERS

for grades 3 and 5. Please send your applications to Mr. F. Bosma, principal, Box 218, Bowmanville, Ont. Phone office 623-5871, home 623-7665.

John Knox Christian School, Clarkson, Ontario.

TEACHING POSITIONS

will be open in grades 1-2 and 5-6. For more information please contact our principal, Mr. J. VanDijk, John Knox Christian School, Clarkson, Ont.

John Knox Christian School of Wyoming, Ont. invites applications for

A TEACHER

for our grade 3 and 4 class. Send applications to J. Vreugdenhil, principal, Box 81, Wyoming, Ont.

Lacombe Christian School will require

2 TEACHERS

in the elementary grades, and 1 in junior high (science). Write W. Wildeboer, Princ., Box 434, Lacombe, Alta.

The John Knox Christian School, 8260 - 13th Ave., Burnaby 3, B.C. invites applications from teachers for Grade 1 with Remedial Reading; Grade 5 with Home Ec., and a male teacher for Grade 6 with French. Apply to Mr. N. J. deRegt, Principal.

Durham Christian High School invites applications in the following areas:

ENGLISH
MATH
SCIENCE

Experience preferred. Interested applicants contact R. Siebenga, principal, Box 238, Bouwmanville, Ontario.

Calvinistic Christian School of Wellandport request applications for the position of

PRINCIPAL
and
TEACHERS

for various grade levels. Send letters of application, stating qualifications and experience to Mr. John Tamming, R.R. 1, Wellandport, Ont.

TIMOTHY CHRISTIAN SCHOOL
WILLIAMSBURG, ONTARIO

Our school needs a qualified and (preferably) experienced

GRADE 5+6 TEACHER

for the schoolterm 1972-73. The class will have 25 pupils. Please send your applications to Mr. J. Kooistra, Principal of the school.

The Education Committee of Calvin Christian School of Hamilton invites applications for

TEACHING POSITIONS

for the intermediate grades for 1972-1973. We encourage applications from teachers knowledgeable in the teaching of art, music, girls P. E. Please request an application form from the principal, Mr. W. H. Hultink, Calvin Christian School, 547 West 5th St., Hamilton 41, Ontario. Phone: 385-2045.

Immanuel Christian School of Lethbridge, Alta., requires

TEACHERS

for junior high school, social studies and music. Send all inquiries to Mr. H. Konynenbelt 802 - 6th Ave. N., Lethbridge, Alta.

Canadian Christian School of Jarvis, Ont. has

TWO VACANCIES

in grades 4-7. Please send your applications to Richard Bouwma, principal, Box 154, Jarvis, Ont.

Centennial Chr. School (Terrace, B.C.)

in the beautiful Skeena Valley

needs a

PRINCIPAL-TEACHER for Grades 5, 6, 7

and a

TEACHER for Grades 3 and 4

Send applications to Arthur Groot, Sec'y, 4720 Straume Ave., Terrace, B.C. Ph. 604-635-7383.

DID YOU KNOW?

Now you can have a recording produced by the well-known Toronto Christian Music Assembly under the direction of Leendert Kooy A.R.C.T.

YES . . . FOR ONLY $4.29 'ABIDE WITH ME' (tax & handl. extra)

A recording in stereo with arrangements with orchestra and organ such as: 'Stand Up, Stand Up for Jesus'; 'Abide With Me'; 'Safe in the Arms of Jesus'; and many more!

ALSO AVAILABLE . . . 'INVOLVEMENT' ONLY $3.25 (tax & handl. extra)

performed by 'Involvement' of Calgary. The children will love this: 'How Great Thou Art'; 'Thank You, Thank You'; 'How Big is God'; 'All My Trials'; 'I Know Not Why God's Wondrous Works'; 'Amen, Amen'; and others.

SPECIAL COMBINATION OFFER!

Complete this Coupon for your recording . . .

Please send me the recordings listed below:

☐ 'Abide With Me' $5.00 ☐ 'Involvement' $3.90
☐ Combination (both records) $6.28.

(Prices include 5% Ont. Sales Tax and 50¢ handling.)

NAME ....

ADDRESS .... CITY ....

Send cheque payable to:
Toronto Christian Music Assembly
90 Topcliff Ave., Downsview, Ont.

MILK WHICH WAS NO MILK

Salisbury, Rhodesia (EP) — Because of the interest of a missionary who took time to investigate, an African baby was spared sickness and possible death.

An African mother brought her baby to the missionary, asking her if she could do anything to help the troubled baby. The mother was asked if she breast fed the baby, to which the reply was, "No, but we buy the best milk for her. It is American milk."

The missionary then asked to see the container so she could see the label on the bottle.

When the mother returned with the bottle the missionary saw the trouble. The label read: "Milk of Magnesia."

DATA CENTRE

April 13	Roller Skating Party at Lincoln Curling, St. Catharines, Ont. 8 p.m. Organized by Grimsby Y.P.S.
April 13/14	Calvin Oratorio Soc. presents "Elijah". Conductor Prof. Harold Geerdes. Calvin Fine Arts Center Auditorium, Grand Rapids, Mich.
April 14	An Evening of Music at 8 p.m. in the Drayton Christian Reformed Church by Drayton Christian Choral Society, Calvin Christian School Choir and Recorder Choir. Under the direction of (Miss) Annette Van Houten. Organ Recital by Dr. G. Kruspe.
April 14 & 15	Opvoering door FAMA van het blijspel "De Tante van Charlie", onder auspiciën van de Duca (Toronto) Credit Union. Central Library Theatre, 214 College & George Sts. 8.15 p.m.
April 16	Song-A-Logue at the Christian Ref. Church, 333 Davis Drive, Newmarket, Ont. The Choir of the Holland Marsh Christian Ref. Church under the direction of Mr. Jim Visser together with Rev. Peter Breedveld, will present the familiar parable of the "Prodigal Son" in word and song. 7.00 p.m.
April 22	Bazaar Hamilton District Chr. High School, organized by the Women's Guild. Open 11 a.m. throughout the whole day.
April 22	20th Annual CLAC Convention. C. W. Jefferys Sec. School, 340 Sentinel Rd., Downsview, Ont. Speaker Dr. James Olthuis on "Unless the Lord Build the House . . .".
April 24	The Riverside Chr. Ref. Church of Wellandport, Ont. hopes to commemorate that the church was instituted 20 years ago.
April 29	"Spring Conference 1972" of the Classical Home Missions Committee in the "Riverside" Chr. Ref. Church, Wellandport, Ont. Three trained consultants as speakers and discussion leaders Lunch provided.
April 29	Jubilee Spring Concert, North View Heights Auditorium, 550 Finch Ave., Willowdale (Toronto). 220-Member Mass Choir, directed by Joe De Vries.
April 29	Toronto, Ont. Concert by The Toronto Christian Music Assembly under the direction of Leendert Kooy, A.R.C.T.
April 27, 28, 29	Hamilton District Chr. High School will present their annual play.
May 1-May 27	Senior Art Majors Exhibition, Calvin College FAC, 9 a.m.-9 p.m., Mon.-Sat.
May 6	Bowmanville, Ont. Concert by The Toronto Christian Music Assembly under the direction of Leendert Kooy, A.R.C.T.
May 8	Annual Conference Envangelical Theological Society, Wycliffe College, Sheraton Hall, Toronto. Speakers: Rev. J. Tangelder, Prof. Clark Pinnock, Mr. Graig Cook.
May 12	Jarvis, Ont. Fryske Joun mei Abe Brouwer.
May 13	Strathroy, Ont. Fryske Joun mei Abe Brouwer.
May 17	Woodbridge, Ont. Fryske Joun mei Abe Brouwer.
Aug. 18-26	Young Calvinist Convention at McMaster University, Hamilton, Ont. Theme: God Power.

REFORMED FELLOWSHIP SPEAKING TOUR

TEAM I: Rev. J. Hellinga, Rev. P. De Jong, Rev. L. T, Schalkwyk.

THEME: "How Dependable Is Your Bible?

April 8-11	Ripon, California.
April 13	Seattle, Washington.
April 14	Lynden, Washington.
April 19	HAMILTON's First Christian Reformed Church (Charlton Ave. W.). (Combined with Ontario Music Festival.) At 8:00 p.m.
April 27	LONDON's First Christian Reformed Church (Talbot St.). (Combined with Ontario Music Festival.) At 8:00 p.m.

CALVINIST-CONTACT

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THE FIRST OBLIGATION

Without being proud the reformed community has accomplished much on this continent. Apart from the many church buildings, this community has been instrumental in many actions. There are numerous christian grade schools, many christian high schools, there are christian colleges, and there is even a good amount of activity on the post-graduate level. Next to the field of christian education, work is being done in the application of christian principles in management/labour relations, there is extensive work of mercy, Christian orientation on politics, we have an association for the mentally ill and disturbed people, plans are being made for the erection of housing for elderly people, and so on. Probably our list is not complete, but what we have mentioned is already a comfortable list of accomplishments, and it is certainly not our intention to say one word wrong about all these activities.

We may call this the credit side for the reformed community which we would like to present to anyone who is interested in it.

Yet, not so long ago a minister unburdened his heart. He was sincerely concerned about the fact that his church was more than twenty years old, but in all those twenty years not one single person has been brought to the Lord. What this minister told about his church is the same as the experience of the majority of the reformed churches, both in the U.S. and in Canada. There are exceptions, of course, but we only have to take a look at the yearbooks of the denominations to see that there is hardly any growth or no growth at all.

There are churches which have another record.

In Del City in the state of Oklahoma is a church which has grown so tremendously that the pastor could not keep pace with it. This church recently completed and dedicated a new 3,000-seat sanctuary. Just imagine a church building with 3,000 seats.

This, however, is small compared to the Coral Ridge Presbyterian Church in Fort Lauderdale, Florida. In ten years time this church has grown from 17 to over 2,400 members, with a peak attendance of over 2,850 at four morning services. They are now building a church complex with a sanctuary seating 2,500 people at the cost of $6million.

We don't have to become envious when we read of these growths, but it may bring us to examining the fact of whether we may be active on only one side. We want to repeat that we don't want to downgrade the activities which the reformed community performs. We want to point out that we may have left certain fields to other christians, and it does not seem to bother us.

The easiest way out would be to say that the other christians have no concern for christian education or for christian social or political action. That may be true, but that does not excuse us from being active in the church's first obligation: evangelism.

We are fully aware of the argument that christian education or christian social action or christian political orientation is also a form of evangelism, but at best it is evangelism in an indirect way.

It is good to preserve the principles of our reformed conviction: more power to them who are called to do that. However, we have been lacking in the first assignment of the church. There are not many reformed churches which have an active and producing evangelism-committee. Again there may be exemptions, but on a whole we cannot boast of much life.

Next year will be a year in which all evangelical churches will make an all out effort to involve every church as far as evangelism is concerned. But we don't have to wait until next year. Now, at this very moment, there are numerous people seeking and waiting for answers, which only Jesus Christ can give. But if the churches do not bring these people to Jesus Christ, how will they ever find Him?

D.F.

Let's Play Chess

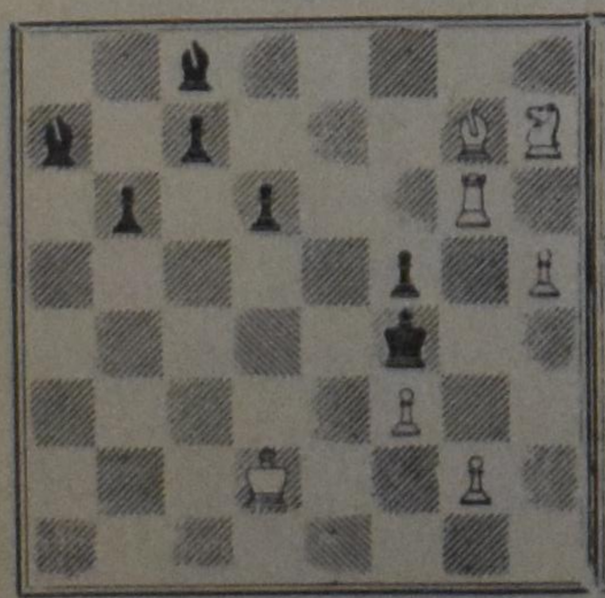
Editor: Charlie Hess

SECOND SERIES OF PROBLEMS IN APRIL

\# 486

Dr. E. Palkoska, Czechoslovakia 1926

7



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O. Wielgos, Germany 1961

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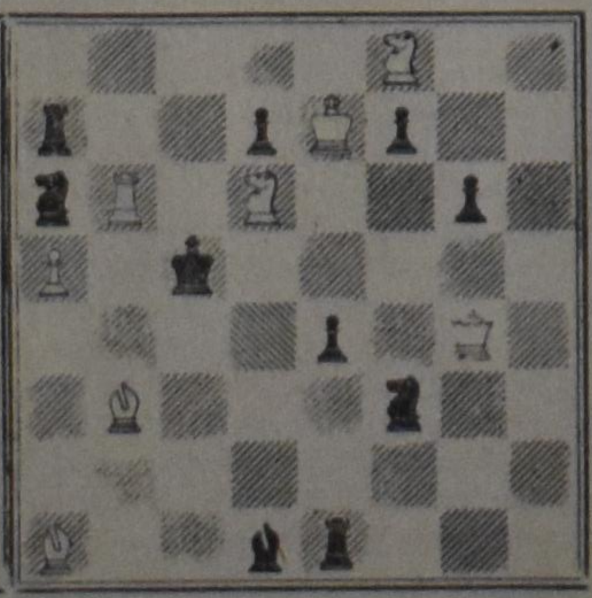

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Notes

1. In the hope that these two diagrams will be printed without any misprint, I suppose that both of them will surprise our team of contestants.
2. Nr 486 is just excellent. The battle between white and black seems to be less important than the one between the black bishops "against" their own pawns... Full solution, please!
3. Nr 487 will certainly cause some headaches. Is this a problem without keymove? But just THAT move should be shown, plus the threat, if any.
4. For all those who are considering to join our contest and also for those who recently did so I publish the deadline again: it is the 20th day of May. Not Ontarians have time till May 25, postmarked.

A subscription to CALVINIST-CONTACT
is an appreciated present
for many occasions.

What YOU can do about Communisme

(Continued from Page 1)

and action. For us diplomacy is a part of peace; for them it is a part of war. Peaceful coexistence!

Our people say, "Certainly we couldn't be so offensive to them because we're becoming so much more like a welfare state: we're adopting so much socialism and certainly that ought to appease them." Khrushchev says that a state - controlled, capitalistic welfare state is an abomination to them of the worst kind. It must not be taken over; it must be destroyed; it must be shattered completely.

Peaceful coexistence? One expert in the field said this: "How do you maintain peaceful coexistence with cancer? It is just exactly what cancer would like . . . not the knife! Please sir! We will coexist, you and I . . . but the malignancy continues to spread."

There are those who say, "If it's that bad we've got to surrender!" Now before you decide wholly how much better that it is to be Red I would suggest that you look at a collection of pictures of Communism at work. I took them from my files and mounted them on the bulletin board in the hall off the Narthex. It is called a Pictorial Review of Communism in Action in East Europe, in nations which one day thought it could never happen and the next day there came the horror, the terror, the nightmare, the hell. I challenge you to look at them. You will never, ever forget them.

Mr. Romppanen, an expert in the field of Communism for thirty years from East Europe who presented those pictures to the Congress of the United States, is preparing pictures, authenticating all of them very carefully, to present on the Communist atrocities in Red China, which he said make even these to pale by comparison. And yet we want to admit China to the United Nations—to the fellowship of the civilized! This is sort of the same philosophy as those who say the best way to reform the brute is to marry him.

Love Communists

What alternative is there? There is only one and that is this: Destroy Communism. Notice, I said to destroy Communism — I didn't say to destroy Communists. As Christians we are to love the Russian people. Many were astonished when Pastor Wurmbrand said that fourteen years of Communist tortures every other day, which left his body marked with all sorts of incredible scars, were not able to cause him to stop loving Communists. He loves every Communist on the face of the earth but he hates that vile, unspeakable horror called Communism, that malignancy which is destroying the earth. We are to love the people. But if we have any love for people we will see that cancer needs to be destroyed.

I have no question in my mind, after studying this for many years, that Communism is without any doubt the worst evil that has ever come upon this world. The Communists have killed more people in peace time that have been killed in war time in all of the wars that have ever been fought, by all of the nations of this world. throughout all of history since the beginning of time. In East Europe and Russia 35,000,000 people have been killed. There are millions of Christians right this day in Soviet concentration camps in Russia alone. It has been estimated by those who have escaped that 50,000,000 people have been killed inside of China. The amazing thing is that they have managed to keep people almost completely oblivious of these facts. Krushchev, when he narrated the fact of the Ukranians and the massacre of some 6,000,000 Ukranians, laughed at the deed.

How are we to destroy Communism? We are to do so by mounting a positive offensive. I don't mean by unleashing our missiles, but rather an offensive against the minds of men — a psychological, philosophical, political, semantic, economic and, most of all, a theological offensive against Communism. We must DESTROY it. We cannot contain it anymore than we can contain cancer. Mr. Romppanen said that it must be destroyed, exterminated, excised, or it will destroy us. There is no other alternative.

How is this to be done? First of all, by learning about it. He says we must behold the awful truth about Communism. We have been fed and filled with so many lies in this country with the result that we are abysmally ignorant concerning this. Most people have only the most distorted ideas about the greatest evil that the world has ever faced, the greatest enemy that Christianity has ever faced. We are to learn what it is; to behold it. We are not just to realize that it is something unpleasant, that it is something that is going to disturb us. It is going to disturb you more when they knock on your door. A lady said to me at the door last week, "You frighten me." I said, "They won't just frighten you." I saw a picture this week of a Christian who would not recant, who would not give up his faith in Christ. He was holding his ears as the Communists beat his little child to death before his eyes. That, too, would be unpleasant. We need to grasp what Communism really is.

Preach Christ

You are going to find when you begin to get involved with this that you are dealing with something that is a horrible thing to behold. You are going to find that opposition is going to mount against you. I have felt it every time I have preached on it. You are going to find that there will be those who will say, "Oh, my, my, my. We shouldn't talk about that." I have already had said to me this week: "You shouldn't preach about Communism; you should preach Christ." Listen, quote: "Preach Christ. Don't preach about Communism", unquote. Do you know who said that? The N.K.V.D., the Secret Police of Russia. Those are the parting words given by the Secret Police to Pastor Richard Wurmbrand when finally his release was purchased by Norway and he was leaving the Soviet countries. "Preach Christ," said the Soviet Secret Police, "but don't talk about Communism." This is like preaching Christ without talking about sin. Here is godless atheism; here is total immorality; here is truth inverted; here is the opposite of every virtue that we know. We read in the Word that we are to expose evil; that we are to bring it to the light; we are to reprove it. Ah, it is much better just to always be positive . . . it is much nicer! But what will I say in that day when my congregation is taken away? "What did you do, pastor, to prevent this?"

Then there is the tactic of the Communists themselves for those who would not get involved. They have a very clearly defined way of dealing with these persons. It is called the "argumentum ad hominem." I have already had it reported to me this week. Again it has been used. It is simply this: You present fifty to a hundred facts about Communism; they ignore all of the facts—and they ATTACK THE ARGUER. It is this: In some way discredit the speaker—don't answer the arguments! Smear him! Libel him! Distort him! Invent lies! He's a homosexual . . . he's a radical . . . he's a rightest of some sort . . . he's obviously a member of the John Birch Society! (I want to tell you right now I've never been a joiner. If you want to check carefully you will find that I was a member of a fraternity in college for a brief while, and back thirty or so years you will find that I was also a boy scout. Other than that I never joined anything.) So they will just have to smear me for myself. But don't let them deceive you. Make them face the arguments. Let them answer those pictures.

Really learn about Communism. Someone asked, "What is a simple answer? In ten words or less tell me how we are going to stop Communism this week." There is no such thing. Winston Churchill said that Communism is an enigma wrapped in a mystery wrapped in a riddle. It is the genius of Communism that is highly complex. It is a hydra - headed monster. It appears in a thousand faces and forms and different ways. It is this complexity about it that will cause the decadent, stupid bourgeoisie to not take the pains to learn about it, say the Communists. It means that we are going to have to study it and it takes a long time. But if you are convinced that here you have the beast at the door, you will take the time to learn. You will start reading. You might start by reading J. Edgar Hoover's books on Communism.

Meaning of Words

Do you know what the Aesopian language (taken from Aesop's Fables) of Communism is? They have a language of their own which makes it difficult to understand them unless you know this Aesopian language which has one meaning for the bourgeoisie and another meaning for the proletariat; one for the Communists; one for the non-communist. For example, the word 'peace'. What does peace mean? To us peace means cessation of war. That is obvious. And so the Communist leader Kosygin stands up and says, "We are for peace." And we stupid Americans say, "Ah, isn't that wonderful!" But what is the Aesopian meaning of 'peace' to a Communist? First of all, you have to understand that the Communists are at war. They have been at war since Marx began the Communist movement and since it was organized by Lenin. They are always engaged in a red-hot war. It is a war from which they must never cease in all of their strivings for one moment to bring absolutely to its knees, to bring crashing down the last vestiges of capitalism and religion and to install the Communist state over all the world. There will never, ever be any peace until the last religionist and the last capitalist lies mutilated in his grave. Therefore, they say, "We believe in peace," which is another way of saying as Krushchev said, "We will bury you." It is the peace of your grave that they believe in. And what do we do? We pick up their propaganda, swallow it hook, line and sinker, and say, "Yes sir, so do we. Peace, brother." And they laugh!

What does 'liberate' mean? You say, "It means to set free." But to a Communist to liberate is to enslave! George Orwell says in his book "NINETEEN EIGHTY-FOUR", where he describes a Communist world, that it is a world turned upside down, where war is peace, freedom is slavery, virtue is vice, and truth is a lie—the whole world, a godless world, standing on its head.

We need to know Communism intimately before we can do anything about it. Too many people learn a little bit about it and they run out like a fanatic only to get themselves cut down in a hurry. We need to understand exactly what it is and calmly go about dealing with it. We need to know their goals. The Communists have said, "We disdain to conceal our objectives." It is beneath them to conceal them. They will tell us exactly what they are going to do to us but we won't take the time to read it. Unless you know what the stated goals of Communism are you won't know what they are doing.

Different Methods

One expert on Communism said that the most minute understanding of what Communist activity is on any given week, or day or month, will by no means tell you what Communism is trying to do. You could right now scrutinize what Communism is doing all over the world and you would find in Asia they are using a different tactic than in South America. In Africa they may be doing something completely different and here they may be going another direction — and you conclude: where are the Communists trying to go? They're trying to go that way (just the opposite!) But that is the dialectic. Right at the moment they happen to be zigging but soon they will be zagging. They will change their tactic completely and leave the average American completely befuddled because he has never taken the time to study what they are going to do.

For example, what is the Communist attitude about nationalism? Are they in favor of it or against it? The answer: Communism is in favor of nationalism; Communism is against nationalism. Communism went all over Africa and various Asian countries building up the fires of nationalism to throw off the colonist Europeans. But in America it is a different story. They are deathly opposed to nationalism (patriotism which they call nationalism). It is a one--worldism that they want. A world where we turn over out sovereignty to the United Nations and the World Court. If it weren't for the Connally Amendment right now you could find yourself before the World Court being judged by Communist judges. How many of us are even aware of that? How many of us are aware of the tremendous efforts that have been made to repeal the Connally Amendment?

We need to know Communism. We need to understand it. And next we need to do something about it. What can we do? First of all we can stop helping it. I talked to a volunteer worker recently in an anti-Communist book store. She was telling me about anti-Communism. I said, "That's very interesting" I asked her about her church. The church she had been going to all her life was a church that was actively supporting in every way the National Council of Churches and World Council of Churches. I asked her if she realized that hundreds of thousands of dollars had been given by the World Council to support all sorts of Communist revolutionary activities around the world. She didn't understand this.

(Continued on Page 4)

What YOU can do about Communisme

(Continued from Page 3)

Then she told me that personally she doesn't go for this supernatural type of religion. She has read Renan's **Life of Jesus** and that most appeals to her. I said, "That is an anti-supernatural, rationalistic approach to religion. If you will read the Communist line on religion you will find that is **exactly the party line: reduce religion from the supernatural to the natural; change it from the true Gospel to the social gospel; make a social-activistic movement that they can simply guide and twist to do their work for them.** She is giving her volunteer time in an anti-Communist book store while on the other hand she is supporting them.

Support

Communism has been supported and financed by non-Communists from the very beginning. If it weren't for our money and our help they would have collapsed a long time ago. How many people have in their wills colleges which are so infiltrated by Communists today that they are becoming bulwarks of espionage to get this country in revolution. Some churches and other organizations are also supported in this way. We need to stop supporting them.

We need to take positive action against Communism — psychological, philosophical, theological. **Communism is not a matter of** men's bodies; Communism is concerned for men's minds. Notice the leaders of Communism. Did they become Communists out working in a field? Why Karl Marx hardly ever did a day of work in his whole life! If there was one thing he couldn't stand it was work. He was converted to Communism in the University of Berlin where he was studying Hegel and Feuerbach. Stalin became a Communist while studying at a theological seminary. Mao Tse-tung became a Communist while studying at a foreign university. It is the mind that the Communists would enslave. Read their writings and you will see that **it is the theory . . . it is the brainwashing of the theory . . . it is the mind that must be captured by Communism.**

How do we deal with it? It is a multi-faceted, hydra-headed monster that everyone of us must deal with in its own way. There must be a many-pronged approach to it. Whoever you are, whatever you are doing, in your sphere of influence, you can work against it — if you understand it.

Are you a teacher? Really learn it and help other teachers to understand it, and teach your students. Are you a parent? Then how about your children? How many Christian parents send children to colleges where their faith is going to be destroyed and they are going to be turned out as absolute revolutionaries. Your children ought to be in a Christian school if you are a Christian. If your children are in a public school you ought to be in the P.T.A. and find out what is going on. Form committees and study the textbooks that are being studied, especially history and the social sciences. Find out how many history books have been rewritten to distort and pervert America and to twist the lives of the founders of this country.

Maybe you are just a neighbor. Well let me say this. A good many years ago a woman gave a man a book on Communism. He wasn't particularly concerned and knew next to nothing about it. He read that book and became concerned. At one time he gave a message on Communism that has been given to tens of thousands of people around the country. He is giving you another message on Commupism right now, for I am that man. A woman gave me a book. What have you given your neighbor?

Laura Beelen, Class of '54. Teacher. Assignment: Harga, Nigeria. You're right in the middle as a mighty nation unfolds and storms toward education. Quick, Laura, teach. Teach personal hygiene. Teach sewing to the ladies. Teach boys and girls. Teach men and women to be layworkers for evangelism. Teach a full day. Teach a full week. Teach...teach ...teach...'cause you're in action...for Christ's sake!

Who was Alger Hiss?

If you are a student then you are the prime number one object of the Communist conspiracy. It is the student mind that they are after. There has never been such a diabolical, such a cunning, such a clever plot in all the history of the world to distort and twist your mind and understanding, to conceal from you facts by the thousands and give you distorted facts to make you believe something which is not true. I haven't found one person who is under 25 in the last several weeks who was able to answer the question: Who was Alger Hiss?

If you don't know who he is you better really get busy! Some young persons say, "Well, I'm just a liberal. I believe everybody ought to have a chance to express their opinions. That's why I'm for this type of thing. Let them speak." Let me tell you this: there are no liberals in Russia; there are no liberals in Communist China. The first people to be destroyed in any society taken over are the liberals because there is no free speech nor free press in a Communist land.

If you are just a citizen (as we all are and that is a great privilege) really learn where the candidates stand, especially for Congress, and put men in office who are truly Americans and really patriots who are going to stand for this country. You can write letters to newspapers. Maybe you have some money. You can start a weekly newspaper and put in it articles of men who really stand for the truths of America. Find out what the issues are.

There are the captive nations, the "Achilles' heel" of Communism, who must be kept subjugated by thousands of troops stationed by the Russians all over the world. With just a little bit of encouragement these nations could be enabled to overthrow their Russian masters.

Christians Should Pray

If you are a Christian you can pray. How few Christians pray for people who are enslaved by Communists all around the world. If you are a Christian you can witness. Ultimately Communism is a fight against Christianity. It is anti-God; it is anti-Christ. And one way or the other, either the doctrines of Christ and His Gospel will control the minds of men or the anti-religious doctrines of Christ and His Gospel will control the minds of men or the anti-religious doctrines of Marx will. We have been given a Commission to witness by Christ. Any Christian who has continually disobeyed the Great Commission and not witnessed for Christ as He commands us to do is just challenging God to turn him over into the hands of people whose minds have been captivated by those who were not afraid to witness for their ungodly beliefs. It is about time that Christians stood up and were willing to take some knocks for their faith instead of making all sorts of excuses why they can't do it.

In Mark's back yard there is another tree. In the back yard of the Gospel of Mark, toward the end, there is a tree called Calvary. And hanging on that tree is the Son of God Who came and died for us that we might be forgiven and cleansed. He offers us this promise that if we by faith would cling to that tree that we should never truly die; then we should know that we have eternal life; that we can face even the end of this world without fear.

for Christ's sake!

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FALSE ALTERNATIVES

(an excerpt)

By Dr. B. WENTSEL

Gereformeerd Weekblad

And so we meet again the phenomenon of *false alternativism.* Has this not gradually become a great evil? Even in theology? Truth must be listened to very carefully. Not the either/or but the both/and (and yet only in a limited sense, whereas sometimes the either/or must apply) approximates the truth most closely. God is both outside the world and within the world. Christ is both God and man in the person of the Son. the great deeds of God have occurred and must also be proclaimed as the great events of salvation. The place to find God is the historical Christ in the ancient past as well as in the events of today. The great source of revelation of God is the work of God in Christ. The church turns to the past (because salvation is accomplished) and it reaches out to the future because the great salvation is at hand. Salvation is given to us from out of the past by the Holy Spirit through the Word, and it demands faith in the present. There is a saving redemption (which delivers from wrath), and there is a general human well-being (which does not redeem man). Reconciliation has both a guilt-removing aspect and a renewing aspect. God reconciles us with Himself and Himself with us. Christ rules over the inner life *and* over social political life. The Spirit blows wherever it will, and He binds himself to the Word. The crisis of faith is both a sensitive reaction to actual problems, and a devilish temptation. Truth is an indivisible whole, and it consists of a thousand different viewpoints. Faith is a receptive organ, and a working power. Truth has been given once for all time, and it must continuously be realized. (RES)

"LOVE YOURSELF"

Pastoral Counselling

By REV. RALPH HEYNEN

PINE REST CHRISTIAN HOSPITAL CHAPLAIN

Our subject today is "The Love We Have For Ourselves". One of the most insulting things a person can say about another, in our society is: "Man, that guy really loves himself!" And it's interesting that so many of us in various kinds of backgrounds, and various levels of culture, that yet we consider a love for ourselves to be condemnable quality. Even in Christian circles it has often been said that people must learn to deny themselves, must live sacrificially, they must be submissive. To many people this kind of feeling that you should not really love yourself, but you should reach the point that you begin to hate yourself. I do not believe that that's what Jesus meant when he said that you should love your neighbor as yourself. In other words, there is room for a love for ourselves, the kind of love for ourselves that all of us need if we are really going to love others or to love God. Now you might well argue, of course, what's the difference of fighting about little terms. Selfishness and self-centeredness, of course, are not complimentary things. These are not the kind of things we want to find within our lives, but we do want self love. We must by all means avoid the fact that we hate ourselves. According to the words of Jesus it's just as wrong to hate yourself as it is to hate your neighbor. It's not just a matter of a loose use of words. We are constantly confronted with people who are quite confused about this whole matter. They think that they ought not to be thinking in terms of themself. They should not be seeking self-interests, but they ought to be thinking only in terms of others. I would like to challenge that idea. For to me you cannot love someone else if you don't love yourself. I would even go so far as to say that you cannot really love God if you don't learn to love yourself.

I meet an awfully lot of people who live with an extremely low concept of themselves. If you start talking to them about their real feelings, their inner self, trying to dig down in order to determine what kind of person is this really. On the outside it may be a very confident sort of person and on the inside it may be a sacred baby. Or, you may find people who are on the ouside can talk very rationally with a good deal of trying to reason things out and even bowl you over with their arguments; inside they are frightened children. One of the problems that comes from the glorification of self-hate is that it leads to morbid and unproductive feelings of guilt, paricularly in a religious setting, they are often the kind of person who says I feel guilty about everything I do. Now to have a specific feeling of guilt about something particular that we have done is normal, but to have these generalized guilt feelings where our conscience constantly keeps on accusing us and we can't find any release from it, and we sit back and sink deeper and deeper into depression; this is sick feeling of guilt. It grows out of the fact that people don't like themselves.

Now another damaging aspect of self-hate is that it doesn't allow us to make a good appraisal of ourselves, of our abilities or of our strong-points as well as our weak-points, so we built up false images of ourself. We say, I can't do this or I can't do that, when actually if they would really try, they could. We bitterly resent criticism and we have very much of a feeling that we are so sensitive about things, because after all we don't think very much of ourselves and as a result when people attack us we immediately fall apart like a house of cards. This is an indication of a lack of love for self. Now the attitude many people take toward their own self-image has often been compared to the "security blanket" that little children carry around. You've seen this; I've seen this happening, that children need a little blanket that they carry around with them; they will even carry it outdoors and drag it through the sand and possibly have it in their mouth and it's awfully hard to get them away from that "security blanket." They need this sort of thing, because it gives them a sense of security. I feel that there are people who have this low estimate of themselves. They've got to hold onto this, otherwise people might think well of them, or people might think more of them than they ought to think and as a result they might have to do certain things that they now feel they can't do. We are so certain of the deeper level of our personalities that our real self is unlovable. Or, that if people really knew us, the kind of people we really are inside, they couldn't possibly love us.

In a certain circle one hears a lot of praise of selflessness in the human motive. It is said that the ultimate in goodness is to have no concern for ones own welfare, and to be concerned only for the welfare of others. It is unlikely that such indifference to the self can really exist because if we do not turn to look at life in terms of our own place in it, if we don't see the world in the light of the experiences that we ourselves have, or the feelings that we ourselves have towards the world, this world is a cold and empty place. It gets warped by putting ourselves into it, by becoming part of it. The kind of person who tries in a selfless way to help another person often isn't really helping because deep down in his soul he doesn't think enough of himself that he really could do something for someone else. Now there are times, of course, when we have to lay aside our own selfish ends and seek to help others, but this never means that we have to learn to hate ourselves in order that we can love others. This would be a mistake. How then, can we help people to learn to love themselves? The only way I know that I can help a person who has a very low image of himself or herself is to show that I do care, that I can love a person in spite of the fact they are not always that lovable, and I think that this is the answer. If a person finds a measure of acceptance, you also gain with it a sense of confidence. If you find that people do like you, you are going to start liking yourself a bit more. And that's why it is so important that little children early in life learn that their parents do love them and do accept them; that they are not forever poking fun of the freckles that they have on their face, or the fact that girls are not quite as fully endowed as some other girls are, or that they poke fun of them because they're tall or because they're short or because they're fat or skinny; that they may be accepted *just* for what they are. It isn't so hard to accept a college son who is making marvelous grades and is doing all that he can in order to reach his goal. It may be a bit harder to accept that son who is at college who is not doing exactly what he ought to be doing, but one who is having his problems is the one who possibly needs much more love. And there are some people when they grow up who just litterally eat up love. They need it so desperately, because they have such a low estimate of themselves, they have so much the feeling that they're unlovable.

Learn then to show love; not just by talking about it. This is important, but this is not enough. Show that you genuinely accept your children as they grow up; your wife or your husband or your friends, because in this way and in this way alone do they learn to develop a sense of a love of self that is healthy and in this way also that they can feel that God does love them.

OUR THOUGHT FOR TODAY: The Bible presents to us a marvelous picture of God. We see Him as the loftness of His being, but also in the tenderness of His love. So the question for all of us is, "What do you see when you look up? What kind of a vision do you have of God?"

ROL OMGEDRAAID

Studenten aan het Charles May Occupational Center in Mount Morris, in de staat New York, hebben een ongewone proefneming genomen. Je zou kunnen zeggen, dat zij God uitgeprobeerd hebben.

Achter hun school hadden zij zeven acres, die zij met mais (corn) beplant hadden. Een deel ervan hadden zij echter gemerkt als "The Lord's acre".

Het leek er dus op dat zij een speciaal deel aan God wilden wijden, maar het bleek dat dit maar ten dele waar was. Zij wijdden het niet aan God, zij lieten het aan God over. Er is een groot verschil tussen deze twee.

De andere delen bewerkten zij met kunstmest, maar "the Lord's acre" lieten zij voor wat het was. Vrij spoedig waren de resultaten te zien. Het deel, dat gemerkt was als "The Lord's acre" was spoedig een veld vol onkruid en de delen, die niet met kunstmest bewerkt waren, zagen er keurig uit met goed gewas.

Welke les de studenten uit hun proefneming kregen wordt niet verteld.

Toch heeft hun experiment wel iets te zeggen. Niet dat er iets in God verandert als Hij hoort en ziet wat wij van Hem verwachten. Daar is Hij veel te groot voor. Hij is de Onveranderlijke.

Maar wel, dat een dergelijke proefneming óns iets moet zeggen. Wij kunnen maar niet "Gods water over Gods akker" laten lopen. Wij zijn mensen, die een opdracht hebben. De ganse schepping moeten wij de Here wijden. Wij kunnen niet tot God zeggen: hier is het Here, doet U het maar. Maar God zegt wel: hier is het mensen, doen jullie het nu. Dit toch was de scheppingsopdracht, dat wij die aarde zouden bebouwen, vruchtbaar maken en het zo aan de Schepper wijden. Die scheppingsopdracht is door de zonde wel verstoord, maar in Jezus Christus is ze weer hersteld.

Als wij geloven, dat zij weer hersteld is, dan brengt dat zijn consequenties mee. Niet alleen in die zin, dat alleen een farmer nu die schepping moet wijden, maar wij allen. Wat wij ook doen, welke talenten wij ook hebben, welk deel van de schepping in onze handen is, ons doel moet God zijn.

De studenten in Mount Morris hebben de rollen omgedraaid, en er zijn talloze mensen, die de rollen omdraaien. Ook onder Christenen. Wij behoeven God niet uit te proberen. Dat is ons niet geoorloofd. Maar wij moeten wel met wat Hij ons geeft bezig zijn, bezig voor Hem. Ongeacht wat Hij ons geeft, maar Hij verwacht van ons dat wij het Hem zullen wijden.

D.F.

RAPPORT BEJAARDENTEHUIS

Vrijdag 17 Maart 1972 had in de Royal York in Toronto, Ont., de officiele overhandiging plaats van het eind rapport samengesteld door het comité:

"THE DUTCH - CANADIAN HOUSING CENTRE COMMITTEE" De avond stond onder leiding van de heer Scheele, Vice-President van the Dutch Canadian Alliance of Ontario Inc. Aanwezig waren naast de leden van het comité en de leden van The Dutch-Canadian Alliance of Ontario Inc., de heer en mevrouw J. Tjaardstra, "Consul Generaal van Nederland", de heer en mevrouw A.J. v.d. Stadt "Consul van Nederland", en de heer en mevrouw A.H.M. Claus van Banning, "Vice-Consul van van Nederland voor immigratie aangelegenheden". De heer Claus van Banning had eveneens de functie als coördenator in het project. Tijdens het diner presenteerde de heer Nunes Vaz voorzitter van het comiteé, het officiele rapport aan de heer Bosch voorzitter van de "Alliance". In zijn presentatie bracht de heer Nunes Vaz naar voren de inmiddels overleden heer Jan Luber van wie het originele idee tot het stichten van een bejaardenhuis afkomstig was. De heer Nunes Vaz vertolkte dat al de leden van het comité met enthousiasme het werk gedaan hadden om het rapport samen te stellen daarbij de dank uitsprekende tot de Consuls Generaal van Nederland en van Belgie voor hun support.

De heer Tjaardstra nam van de gelegenheid gebruik om te onderschrijven dat het initiatief dat The Dutch-Canadian Alliance of Ontario Inc., had genomen en het vele werk dat de heer Nunes Vaz en de leden van zijn comité had gedaan, bijzonder waardevol is voor de Canadese Nederlands sprekende gemeenschap, niet allen in Ontario maar voor totaal Canada. Nu het rapport gereed is begint het eigenlijke werk aldus de heer Tjaardstra, daarbij beklemtoonde hij nadrukkelijk dat getracht moet worden te voorkomen dat verschillende projecten concurrerend werken. Zeker voor het verkrijgen van de nodige steun van de Canadese Overheid moet niet de indruk gewekt worden dat verschillende projecten voor dezelfde groeperingen bedoeld zijn. De heer Tjaarstra verklaarde dat zijn Consulaat Generaal alle bonafide initiatieven toejuicht daarbij de verwachting uitsprekende dat binnen niet al te lange tijd we over een centrum kunnen beschikken waar alle Nederlands sprekende bejaarden van alle gezindten zich zullen thuisvoelen.

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Lezers Schrijven

Slapeloze Nachten

over neurotiserende factoren

Dr. Praamsma's artikelenserie: "Slapeloze Nachten" had mijns inziens iets meer aandacht moeten besteden aan het gewone gemeentelid, die naast zijn beslommeringen voor zijn dagelijks brood tegen wil en dank gedwongen wordt deel te nemen aan en partij te kiezen in het huidige theologische bedrijf. De meeste mensen kunnen het al lang niet meer volgen en vragen zich verwonderd af wàt nu het uiteindelijke doel van de reconstructie à la Kuitert en Baarda is. Deze mensen beginnen eveneens aan slapeloze nachten mitsgaders oprispingen te lijden!

De Gereformeerde Kerken in Nederland hebben altijd last gehad van periodieke ups and downs. Na elke twintig jaar (dat wil zeggen bij de wisseling van een generatie) komt er een periode van onrust en verdeeldheid: 1904 — 1924 — 1944 — 1964-en-volgende-jaren. Tot dusverre zijn deze onrustperioden altijd voortgekomen uit een **overreactie** op een voorgaande periode, waarin men het probleem op een zacht pitje had laten sudderen en meesmuilend toezag hoe ànderen (tevergeefs!) een oplossing trachtten te vinden. Deze professionele inertia is de Gereformeerde Kerken telkenmale weer duur te staan gekomen (scheuringen, verdeeldheid, verlies van brilliante theologen), terwijl men leerstellig atlijd buitengewoon weinig gepresenteerd heeft. Wat de éne Synode na veel moeite en pijn als een Waarheid uitsprak, nam een andere Synode na verloop van tijd direct of indirect weer terug. De kwesties Geelkerken en Schilder zijn hiervan het droeve voorbeeld. Eén van de grote zwakten in de gereformeerd-theologische wereld is dat men het probleem nooit eens eerst binnenskamers formuleert en tracht uit te werken, maar het direct voor de voeten van het vulgus profanum gooit in een soort wedkamp die moet laten zien wèlke theoloog nu wel de mééste is in het uitleggen van de Bijbel.

In Gereformeerde kringen is men nu àndermaal begonnen met vragen te beantwoorden die allang beantwoord hadden moeten zijn. De Nederlandse Hervormde Kerk worstelde er al een eeuw geleden mee! En naar aanleiding van die onvolkomen worsteling zijn de Gereformeerde Kerken ontstaan. Misschien kan het nog komen staan te gebeuren dat uit de huidige worsteling in dé Gereformeerde Kerken Hervormd en Gereformeerd weer samengaan! (Lukas 18:27).

Ik vind het altijd een beetje komisch hoe mensen, die beter zouden moeten weten, trachten de geschiedenis exact te reconstrueren in de trant van: "Ik was er zelf bij!" Geschiedenis kan slechts bij **benadering** worden gereconstrueerd omdat het verschijnsel "dood" een onoverkomelijke barrière opwerpt. Dit heeft uiteraard niets met theologie te maken — het is een algemeen en bekend en erkend verschijnsel. De Utrechtse historicus Prof. Dr. P. Guyl heeft er in zijn boek: **"De Geschiedenis als Medespeler"** veel aandacht aan besteed. De huidige protestantse theologie zou bovendien zijn voordeel kunnen doen met het bestuderen van de bekende encycliek: **"Divino Afflante Spiritu"**, uitgegeven in 1943 door de oer-conservatieve Paus Pius XII. Deze encycliek heeft een realistisch en tevens gelovig oog voor de (vele) problemen rondom de Bijbel en is het lezen overwaard.

Een eerste voorwaarde om uit de huidige impasse te komen is dat wij gezamenlijk weer oog voor **proporties** en **prioriteiten** krijgen, in plaats van gevechten aan te binden met windmolens.

Anders komen we in die blasé stemming van de onlangs overleden dichter Jef Last, toen hij zijn "Communie" dichtte:

Nee, kom niet bij me met je
lidmaatschap.
Ik hoor geen school meer toe en
geen partij
en ken alleen maar 't ene woordje:
"Vrij!"
dat ik vergeten had
maar dat door wolken brak, als
zonlicht op mijn pad.

Lok mij niet bij je in je holle
kerk
en sluit de deuren naar de einder
toe.
Juist van die preek en litaniën
moe
zocht ik het zwerk
waar zeker niet Uw God de storm
schiep als zijn werk.

De vogel vliegt en stoort zich aan
geen heg
en geeft een God het lied hem in
de keel
heeft daaraan doopsel noch com-
munie deel —
tènzij 'k een nieuwe zin in d' oude
woorden leg
en meen een and're zwerver,
ergens langs de weg.

De Bijbel spreekt van een sabbatsrust die overblijft voor het volk van God (Hebreën 4). Uiteindelijk moet die hoop al ons leed verzachten (Heidelbergse Catechismus, Zondag 1). En in plaats van hysterisch te worden kunnen we dan rustig de vraag stellen: Wàt zal een nietig mens mij doen?

Bruce Bokhout,
14 Tuna Court,
Don Mills 4$5, Ontario.

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ANTWOORD

Dank U hartelijk, Mr. Farenhorst, voor het feit, dat U me het schrijven van Mr. Bokhout toezond met de vraag naar enig kommentaar; ik zou graag op die vraag ingaan, maar ik vind het een beetje moeilijk: tegen zijn gewoonte schrijft Mr. Bokhout niet met die helderheid van stijl en strekking, die ik van hem gewend ben.

Als ik hem goed begrijp neemt hij het op voor het gewone gemeentelid, en dat vind ik echt fijn, hoewel ik het (eerlijk gezegd) minder fijn vond dat hij even later dat gemeentelid onder het "profanum vulgus" rangschikt; ik ben nog altijd geneigd op de gewone gemeenteleden de definitie van Zondag 12 van de Catechismus toe te passen: profeten, priesters en koningen.

Maar dat daargelaten, ik ben het hartelijk eens met Mr. Bokhout dat de gewone gemeenteleden nooit de dupes mogen worden van wat wel eens genoemd is de "odium theologicum" (vrij vertaald: het eindeloos theologengetwist), en ik zou met de meeste nadruk willen herhalen, dat ik weinig anders deed (en tracht te doen) dan voor die gewone gemeenteleden te schrijven die, aangesproken door de **Cahiers voor de Gemeente** (d.i. voor "the men in the pew") zich de grond onder de voeten voelen wegschuiven.

Mr. Bokhout is in goed gezelschap wanneer hij wensen van deze aard formuleert: niemand minder dan dr. Colijn schreef indertijd dat hij wel wilde, dat de theologen ten aanzien van hun speciale theologische problemen (**theologoumena,** zo noemde dr. Schilder deze kwesties) maar weer zouden gaan schrijven in het Latijn.

Iets geheel anders is het feit, dat Mr. Bokhout in zijn schrijven historische beschouwingen inlast, die, op z'n zachtst gesproken, zeer betwistbaar zijn. Het zou veel te veel ruimte vergen om dit van stuk tot stuk aan te tonen; laat ik alleen mijn blijdschap uitdrukken dat Mr. Bokhout eindigt met een beroep op Zondag 1 van de Heidelbergse Catechismus; daarin reik ik hem van harte de hand met de toevoeging, dat ik in alle oprechtheid hoop, dat hij het ook met mij wil doen, als ik mijn instemming betuig met al de 52 Zondagen van dit boek van de enige troost.

Aan het eind van zijn betoog citeert Mr. Bokhout een gedicht van de (voormalige?) communistische dichter en schrijver **Jef Last.** Ik zet achter "voormalig" een vraagteken, omdat verschillende communisten in de jongste tijd met hun verleden braken, getuige de bekende auteur Teun de Vries. Ik herinner me een mooi gedicht van een vurige communistische dichteres, **Henriette Roland Holst,** die aanvankelijk de Russische revolutie verdedigde door dik en dun, maar later terugkeerde tot het Christendom. Misschien is het de moeite waard, dat eens naast dat van Jef Last te leggen, en daarmee wil ik eindigen:

Nog kunt ge worden
gered, genezen!
nog kunt ge worden
Gods vlam, Gods zwaard;
nog kunt ge staan
herboren, genezen;
zo gij wilt wenden u
Godewaart.
Nog is het pad
naar verlossing open;
nog laten de wanden
een uitgang vrij;
nog kunt ge uw hart
in de gloeden dopen
van een nieuwe dageraad —
maar de tijd snelt voorbij.
De tijd snelt voorbij,
de wijzers bewegen
naar het uur bestendig
dat de dag vergrauwt;
dat dit mensdom staat
aan het eind der wegen,
dat te laat erkent
en te laat berouwt.

Met hartelijke groet,
Louis Praamsma.

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Het Christelijke Leven

(17)

"Dit Weten wij Immers . . ."

Het normale Christelijke leven moet beginnen met een heel zeker weten. Niet: iets weten over de waarheid, of het begrijpen van een belangrijp leerstuk; geen verstandelijke kennis, maar een opengaan van de ogen van ons hart om te zien wat wij in Christus bezitten.

Hoe weet u dat uw zonden vergeven zijn? Omdat uw predikant het u gezegd heeft? Neen, niet daarom. U weet het omdat God het u geopenbaard heeft. U weet het van de Here zelf! Natuurlijk, het feit van de vergeving der zonden staat in de Bijbel, maar om het geschreven Woord van God voor u een levend Woord van God te doen worden was het nodig dat Hij u "de Geest der wijsheid en der openbaring" schonk, "om Hem (Christus) recht te kennen". (Eph. 1:17) Zó moest u Christus leren kennen, en zó zult u Hem steeds beter leren kennen. En telkens wanneer u meer begrijpt van Christus, wanneer u Hem beter leert kennen, dan is het die Geest der wijsheid en der openbaring die uw geest verlicht heeft. Hij is het die u tenvolle overtuigt van de feiten aangaande Christus, wanneer u ze weet in uw hart, en "ziet" in uw geest. Tot in uw diepste wezen heeft het licht dan geschenen, en u bent tenvolle overtuigd van de waarheid der dingen die u gezien hebt.

Wat nu waar is omtrent de vergeving der zonden is niet minder waar wanneer het uw **bevrijding van de macht der zonde** betreft. Wanneer eenmaal het licht van God in uw hart geschenen heeft dan ziet u uzelf in Christus. En dan is het niet meer omdat iemand het u verteld heeft, en zelfs ook niet omdat het in Romeinen 6 staat. Het is zelfs meer dan dat: u weet het nu omdat God het u geopenbaard heeft door Zijn Geest. U voelt het misschien niet. U begrijpt het misschien niet, maar u weet het, want u heeft het gezien. Als u eenmaal uzelf in Christus gezien hebt, dan is er niets of niemand die u die zalige verzekerdheid meer kan ontnemen.

Slechts die geestelijke ervaringen zijn betrouwbaar, en hebben waarde voor God, die wij hebben opgedaan wanneer wij een nieuw inzicht kregen in de betekenis van de Persoon en het werk van de Here Jezus. Dit is een noodzakelijke en veilige manier om onze ervaringen te toetsen.

En het is hier, in dit Bijbelgedeelte, waar Paulus alles laat afhangen van zulk een ontdekking: "**Dit wetende** dat onze oude mens met Hem gekruisigd **is**, opdat het lichaam der zonde te niet gedaan worde, opdat we niet meer de zonde zouden dienen." Rom. 6.6

B. Boulogne

The First Step: 'Knowing This . . .'

(17)

The normal Christian life must begin with a very definite 'knowing', which is not just knowing something about the truth, nor understanding some important doctrine. It is not an intellectual knowledge at all, but an opening of the eyes of the heart to see what we have in Christ.

How do you know your sins are forgiven? Is it because your pastor told you so? No, you just *know* it. If I ask you how you know, you simply answer, 'I know it.' Such knowledge comes by divine revelation. It comes from the Lord himself. Of course the fact of forgiveness of sins is in the Bible, but for the written Word of God to become a living Word from God to you, He had to give you 'a spirit of wisdom and revelation in the knowledge of Him' (Eph. 1:17). What you needed was to know *Christ* in that way, and it is always so. So there comes a time, in regard to any new apprehension of Christ, when you know it in your own heart, you 'see' it in your spirit. A light has shined into your inner being and you are wholly persuaded of the fact. What is true of the forgiveness of your sins *is no less true of your deliverance from sin.* When once the light of God dawns upon your heart you *see* yourself in Christ. It is not now because someone has told you, and not merely because Romans 6 says so. It is something more even than that. You know it because God has revealed it to you by His Spirit. You may not feel it; you may not understand it; but you know it, for you have seen it. Once you have seen yourself in Christ, nothing can shake your assurance of that blessed fact.

If you ask a number of believers who have entered upon the normal Christian life how they came by their experience, some will say in this way and some will say in that. Each stresses his own particular way of entering in, and produces Scripture to support his experience; and unhappily many Christians are using their special experiences and their special Scriptures to fight other Christians. The fact of the matter is that, while Christians may enter into the deeper life by different ways, we need not regard the experiences or doctrines they stress as mutually exclusive, but rather *complementary.* One thing is certain, that any true experience of value in the sight of God must have been reached by way of a new discovery of the meaning of the Person and work of the Lord Jesus. That is the crucial test and a safe one.

And here in our passage Paul makes everything depend upon such a discovery: '*Knowing this,* that our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be *in bondage of sin.*' Rom. 6:6.

From Watchman Nee, "The Normal Christian Life". By permission of the Publishers.

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Door
CORNELIUS LAMBREGTSE

(35)

Vader komt er niet aan toe om zijn poters uit de winterkuil te halen, want opeens keert de wind, die dagenlang in het zuiden gezeten heeft, naar het oosten. De ganse nacht waait hij klaaglijk door de takken der hoge olmen voor het huis en vriest er al de bronzen bloempropjes af. 's Morgens liggen die als bruine suiker over de weg en in het voortuintje gestrooid. Het zolderraampje, dat naar het oosten ziet, staat urenlang te rammelen, tot Eine er wakker van wordt en bibberend enkele vodden uit de mand, die achter de valle staat, opscharrelt en die tussen het kozijn propt.

Fransje wil 's morgens toch naar buiten. Maar ofschoon Moeder hem de zwarte omslagdoek over zijn jas gebonden heeft en hij zijn wollen muts diep over zijn oren trekt, kan hij het niet lang uithouden, hoofdzakelijk omdat de overgang te groot is. Al het jonge gras staat in stijve, grijze snorren langs de sloot. De flieren hebben hun jongste blaren opgerold en hun schouders opgetrokken. Ze staan te bibberen in de snerpende wind, die het bruine olmenbloeisel in spiralen om hun voeten jaagt.

Fransje besluit naar binnen te gaan. In het achterhuis valt zijn oog op het jampotje voor het raampje, en hij ziet meteen dat het witte stekelbaarsje overzij op haar rug ligt met de stekels wijd uitgestoken. Het roodborstje heeft een blauwige kleur en opent onregelmatig zijn mond, terwijl het langzame, onregelmatige zwembewegingen maakt. Dat moet Fransje aan Kees vertellen als hij vanmiddag uit school komt.

Het schijnt wel of de zon van koud vuur gemaakt is, want die vermag de hele dag niet de koude adem van de wind te verwarmen. Moeder laat een emmer water bij de vangpit leeg lopen en morst een gedeelte over het gietijzeren deksel. Haast zienderogen bevriest dat tot waaierige varens. In den uze staat de sleekachel zo hard te snorren dat de pot de hele dag rode wangen heeft. Doch als de deur naar het gangetje maar even opengaat, kruipt de koude tegen Fransje's benen op. Ook Moeder moet de guust herhaaldelijk vermanen de deure dicht te doen.

Reeds na twee dagen krioelen de hardbevroren plassen op de weiden van schaatsenrijdende kinderen. Arjaan en Kees gunnen zich nauwelijks de tijd om hun oude kleren aan te doen als zeuit school komen. Dadelijk zijn ze er al weer vandoor met hun oude schaatsen samengebonden om hun nek. Ook Wantje heeft er een paar. En ofschoon zij geen oude schoenen heeft — haar zondagse mag ze voor dat doel niet dragen — gaat ook zij op haar klompen naar de weide. Daar trekt ze 'n paar oude sokken over haar kousevoeten en trotseert blijmoedig alle pijnen en krampen om zich aan de heerlijke sport over te geven.

Fransje heeft uiteraard geen schaatsen, maar hij dwingt niettemin om mee te mogen gaan. Na veel gezeur staat Moeder het tenslotte toe. Ze vermaant de jongens toe te zien dat hij zich niet aan de kant staat te verkleumen.

Als Wantje een keer ongenadig op haar zitvlak valt en naar de kant strompelt om wat op verhaal te komen, zeurt hij of hij nu ook eens op zijn kousen op haar schaatsen mag staan. Arjaan helpt hem en leidt hem langs de rand van de plas. Maar het blijkt te veel van diens evenwichtsvermogen te vergen om zowel Fransje als zichzelf op de been te houden en weldra tuimelen beiden overhoop. Arjaan slaagt er gelukkig in om Fransje boven op zich te laten vallen en dus bezeert deze zich niet. Maar hij krijgt de punt van een van Fransje's schaatsen in zijn buik en trekt een pijnlijk gezicht. Ze proberen het nog eens, maar Fransje kan onmogelijk zijn voeten recht blijven houden. Telkens zwikken ze pijnlijk over. Tenslotte staat hij op zijn kousevoet naast zijn ene schaats en stelt teleurgesteld vast dat schaatsenrijden nog ellendiger is dan met aangeladen klompen door de sneeuw te lopen. Hij kan maar niet begrijpen hoe die grote guust zo vlug op die onwillige dingen vooruit kunnen komen en er zelfs een wild spel krijgertje op kunnen spelen. Maar het geeft hem een heimelijke voldoening dat er geen enkele jongen van zijn leeftijd bij is. Er zijn wel enkele jongens van zijn grootte, maar één staat zich huilend in de verkleumde handen te blazen en om zijn grote broer te roepen. Dat doet Fransje in elk geval niet.

In de Hontenissepolder ligt nog een overblijfsel van een voormalige zeearm die na de inpoldering, meer dan honderd jaar geleden, daar is blijven liggen als een stilstaand stuk rivier of, beter gezegd, een langwerpig meertje. Het strekt zich uit van de ene binnendijk tot de volgende, behalve dan dat er een dam in gelegd is waar de spoorbaan over loopt.

Reeds na drie dagen zijn zelfs de gaten in het midden dicht gevroren en enige waaghalzen durven het aan om zich een vijftig meter van de kant op het ijs te begeven, tot een angstaanjagend gekraak hen terugjaagt. Maar op zaterdag zijn twee mannen bezig paaltjes te zetten rond het gevaarlijke middengedeelte. Als het zo blijft vriezen, zullen ze maandag een ovale baan gereed maken die een totale lengte van enige kilometers zal hebben.

Bram en Eine hebben eveneens hun schaatsen voor de dag gehaald, ofschoon Vader na het avondeten de Here vraagt hen allen voor roekeloosheid te bewaren. De jongens nemen zich vast voor om maandag te gaan proberen. Vader vertelt hun niet dat er vrijdag reeds een aantal schaatsenrijders op het Hontenissegat waren. Hij heeft dat gezien omdat de boerderij waar hij werkt aan het gat, dat ook wel Hontegat genoemd wordt, grenst en bovendien de meeste rijders, in plaats van de omweg langs de dijk te maken, over de dreef langs de hoeve gaan en de wei daarachter oversteken. De grote jongens weten dat ook, maar uit eerbied voor Vaders gezag zeggen zij er evenmin iets van.

Als Vader die zaterdagavond nog even naar buiten gaat voor het naar bed gaan, valt het hem op hoe donker het is. De sterren, die de hele week als koude diamanten aan de hemel geflonkerd hebben, zijn nergens te zien. Het is lang zo koud niet meer als het geweest is. De wind zit in een andere hoek en zucht klaaglijk door de doornhaag en de takken van de appelbomen daarachter, die aan hun huisbaas toebehoren.

Me kriegen slecht weer, zegt hij tegen Moeder als hij terug in den uze komt. Ik dienke van sniêuw.

De volgende morgen vindt hij zijn vermoeden bevestigd, doch op een wijze die hij niet had kunnen bevroeden. Wanneer hij de achterdeur, die naar binnen opent, naar zich toehaalt, ziet hij zich geplaatst tegenover een muur van sneeuw die tot boven zijn knieën reikt. Het pleetje, dat een rechte hoek vormt met het achterhuis, schijnt onwezenlijk in een blauwigwitte wereld te zweven, evenals de blokvormige lange doornhaag daarachter die er als een tastende arm uitsteekt tot waar hij in de grijze duisternis vervaagt. Ook de haag is de helft smaller dan anders en torst een sneeuwkussen van een halve meter dikte, dat nog net vaag afsteekt tegen de takkenvlekken van de boomgaard erachter.

Vaders ogen beginnen iets aan de duisternis te wennen en onderscheiden met verbazing de grootte van de sneeuwvlokken die als plokken watten geruisloos neerzijgen. Hij heeft nooit eerder zoiets meegemaakt. Een tijdlang staat hij er stil naar te staren. Onwillekeurig komt de tekst in zijn gedachten: Hij geeft sneeuw als wol.

Maar hij was op pad om de konijnen te gaan voeren. Hij doet zijn klompen aan, die 's nachts op een schone jutezak staan in de hoek naast de deur, en neemt een grote stap over de steilstaande sneeuw waar die tegen de deur gerust heeft. Hij heeft het ongemotiveerde idee dat hij daarachter vaste grond onder zijn voet zal vinden, maar als hij zijn gewicht overbrengt op het niets steunende been, knakt hij zijwaarts voorover en valt zo groot als hij is languit in de wollige massa. Zijn pijp is daarbij uit zijn mond gevlogen. Hij voelt de sneeuw koud en nat boven zich toesluiten. Met een ruk strompelt hij overeind en staat de sneeuw van zich af te slaan. Maar in zijn tuimel is hij zijn ene klomp verloren. Die moet hij eerst zoeken, evenals zijn pijp. Weer graait hij in de sneeuw en vindt de klomp meteen, maar de pijp kan hij nergens vinden. Die zal hij straks wel vinden als hij een schop heeft en een pad geruimd heeft. Maar de schop is in het schuurtje achter de groentetuin. Hij overweegt of hij maar wachten zal om de konijnen te gaan voeren tot het wat lichter is, maar daar hij nu toch natte voeten heeft, en een pad moet maken, besluit hij om maar meteen door de diepe sneeuw te waden.

Even later maakt hij een vierkante ruimte in de hoek bij de deur en graaft vandaar een kanaal achterom het huis naar de weg. Daar gekomen is hij geheel buiten adem. Hij beseft dat het zo geen doen zal zijn om naar de kerk te gaan. Dat spijt hem erg, want hij ziet altijd met verlangen naar de zondag uit, ook al biedt die haast uitsluitend leeskerk. Hij waadt door het voortuintje en opent de blinden. Zijn hoed en schouders zijn reeds bedekt met een laag sneeuw. Na zich nogmaals afgeklopt te hebben, gaat hij terug in den uze.

Moeder is ondertussen opgestaan en is net van plan om de jongens wakker te roepen, daar Vader zo lang buiten gebleven is. Maar hij zegt dat ze de guust nog maar wat moet laten blijven slapen, daar ze vanmorgen niet naar de kerk zullen kunnen gaan.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

VAN DOMINEES EN GEMEENTEN

(19)

door JOHN DE HAAS

Twee heel gewone dominees

Wie de kerkgeschiedenis beschrijft, is spoedig geneigd de nadruk te leggen op het buitengewone. Als er ergens iets is geweest, een conflict, een scheuring, dan krijgt zulk een gebeuren veel aandacht. En dan is het vaak zo, dat andere dingen, die voor de opbouw van het Koninkrijk Gods van veel meer belang zijn geweest, of kunnen geweest zijn, in de schaduw komen te staan.

Verschillende namen treden in de geschiedenis der Kerk naar voren; we hebben er in deze serie reeds verscheidene genoemd. Doch laten we nu niet vergeten, dat er behalve deze een heel lange rij van predikanten is geweest, die we hier niet zullen noemen. En dat is niet, omdat zij minder belangrijk zijn geweest in het Koninkrijk Gods. Trouwens, het is niet de taak van de geschiedschrijver, om uit te maken, wie wel en wie niet belangrijk zijn geweest. Hij kan dat tenslotte ook niet beoordelen. Maar ze worden hier niet genoemd, omdat deze serie artikelen geen biografisch woordenboek van predikanten bedoelt te geven. Dat in de eerste plaats. In de tweede plaats echter ook, omdat er zo weinig over hen valt te vertellen.

Hoevelen zijn er niet geweest, in de Christelijke Afgescheiden Kerk, in de Kruisgemeenten, later in de Chr. Geref. Kerk; na 1892 in de Geref. Kerken en in de voortgezette Chr. Ger. Kerk, ook in de Geref. Gemeenten en in de Geref. Kerken in Hersteld Verband (ja ook daar!), dominees, die hun ambt getrouwelijk hebben vervuld. Ze hebben gedurende korter of langer tijd gestudeerd, en zijn toen beroepbaar gesteld. Ze hebben één of meer, soms vele beroepen ontvangen, doch ze konden er maar één aannemen, wat ze ook hebben gedaan. Ze zijn in hun eerste gemeente bevestigd geworden, en verder . . . ja, toen moesten ze zorgen, dat er elke zondag twee preken klaar waren, in vroeger jaren vaak nog een derde voor de doordeweekse dienst. Ze moesten huisbezoek doen, catechisaties geven, huwelijken inzegenen, begrafenissen leiden, kortom al het werk, dat aan het "wondere ambt" verbonden is, verrichten. Maar dat komt allemaal niet in de krant, nog minder in de geschiedenisboeken.

In de meeste gevallen kwam hun naam alleen in de krant, als ze een beroep kregen. En een paar weken later weer, als ze het beroep hadden aangenomen of er voor bedankt hadden. Maar verder ging hun leven "gewoon" door. Ze waren getrouwd (de meesten althans), hun gezin breidde zich uit (in de meeste gevallen), maar van de moeiten, welke daaraan waren verbonden; de zorgen, waarmee zij en hun vrouwen, en deze zeker niet het minst, te maken hadden, dat alles kwam de buitenwereld niet te weten. Hun eigen gemeente zag of hoorde er iets van, maar verder, neen, dat is geen kerkgeschiedenis.

Maar laten we deze keer nu eens het oog richten op een tweetal heel gewone dominees, die evenals zovele van hun ambtgenoten, vele jaren achtereen hebben gepreekt, catechisatie gegeven, etc. en waarvan we waarschijnlijk niets bijzonders zouden weten, als er niet iemand was geweest, die wat van hun leven op papier had gezet. Waaruit we weer kunnen zien, hoe belangrijk het is, dat alles, wat in de kerk gebeurt, beschreven wordt. Hoeveel kerkhistorisch materiaal is er al niet verloren gegaan, omdat men het niet goed heeft bewaard, of omdat het niet voldoende en juist is beschreven geworden!

In Amsterdam groeide de Chr. Afgescheiden gemeente, zo in de jaren 1855 en daarna, vrij behoorlijk. Zij had in 1958 tot predikant gekregen Ds. A. S. Entingh, wie het werk echter te zwaar werd. De arbeid vermeerderde door de groei der gemeente en er moest een tweede predikant komen. Deze kwam in 1861 in de persoon van Ds. J. J. de Visser.

Beiden moesten nu met elkaar samenwerken, doch aan de goede verstandhouding tussen deze twee ontbrak nog wel het een en ander. Het is jammer, om het te moeten zeggen, maar zij konden niet met elkander opschieten. De karakters strookten niet en er kwamen botsingen. En wat zo bijzonder droevig was: deze onenigheid deelde zich eveneens mede aan de andere kerkeraadsleden. Gaandeweg werd de kerkeraad in twee kampen verdeeld en het liep soms zo hoog in de vergaderingen, dat het wel gebeurd is, dat de broeders elkaar met vuisten en stoelen te lijf zijn gegaan.

De classis kwam er aan te pas, doch kon geen gronden vinden, om een of beide predikanten te schorsen. Toen gebeurde het, dat Ds. Entingh beroepen werd naar Den Helder, welk beroep werd aangenomen. Ds classis bepaalde toen, dat Ds. de Visser, als hij ook een beroep zou ontvangen, het ook, tot herstel van de vrede, moest aannemen. En toen de laatstgenoemde naar Haarlemmermeer werd beroepen, heeft hij dit ook gedaan. Op advies van de Provinciale Kerkvergadering van N. Holland hebben toen beide predikanten op dezelfde dag, 26 maart 1865, afscheid genomen (de gemeente had twee kerkgebouwen).

Het viel toen niet mee voor de kerkeraad, om een opvolger te vinden. Wie wilde nu naar zulk een ruzie-gemeente toe? Nu stond te Vlissingen Ds. P. van der Sluys. Deze was daar nog maar zeer kort; op 5 december 1864 had hij er intrede gedaan. Doch ondanks dit werd hij door de Amsterdamse kerkeraad beroepen. En bewogen door de nood van de gemeente daar nam hij het beroep aan. Reeds 5 november 1865 werd hij te Amsterdam bevestigd hij heeft dus slechts elf maanden te Vlissingen gearbeid.

Op de eerste kerkeraadsvergadering, die hij presideerde, sprak hij de kerkeraad als volgt toe: "Broeders, ik weet, wat hier is gebeurd. Maar U zult het met mij eens zijn, dat over wat achter U ligt, vanaf heden beter gezwegen kan worden. Ik vraag van U allen, staande voor Gods aangezicht, de belofte, dat U op de kerkeraadsvergaderingen nimmermeer zult spreken of laten spreken over de twisten, die hier hebben geheerst. Belooft U dat?" en hij wendde zich tot de naast hem zittende ouderling, "Broeder A?". "Ja, dominee," was het antwoord. "Broeder B?". "Ja, dominee." "Broeder C?". Hij ging de hele kerkeraad langs en liet allen persoonlijk deze belofte afleggen. Zelfs heeft hij ook nimmer over deze zaak gesproken, noch in de kerkeraad, noch bij de leden der gemeente aan huis, noch ook toegelaten, dat er in zijn tegenwoordigheid over werd gesproken. Het verledene moest rusten, dat boze vuur mocht niet wederom opgerakeld worden.

Enige tijd later, in januari 1867 kreeg Ds. van der Sluys weer een collega naast zich. Het was Ds. D. K. Wielenga, de latere professor. De verhouding tussen deze beiden was goed, maar ziet, een hele tijd later ging het hard nekkig gerucht in de gemeente, dat het ook tussen hem en Ds. Wielenga niet goed zat, wellicht was er een begin van de toestand als in 1865. Ds. van der Sluys hoorde er van, doch zeide niets. Toen, op een zondagmorgen, maakt hij zijn preek in de Oude Kerk op de Bloemgracht heel kort, en ging na de dienst naar de Nieuwe Kerk op de Keizersgracht, waar Ds. Wielenga die morgen het Heilig Avondmaal bediende. Daar ging hij voor het oog van allen bij zijn ambtsbroeder aan tafel. En aan het boze gerucht was met één slag de kop ingedrukt.

Wat een wijs man was deze predikant. Zonder aan de weg te timmeren, heeft hij de gemeente gebouwd, en nog tot 1881 de Amsterdamse gemeente gediend. Hij voelde toen, dat het werk in deze grote gemeente teveel voor hem werd, en daarom nam hij het beroep naar de veel kleinere Kerk van Alphen aan de Rijn aan. Hier heeft hij nog zes jaar gewerkt; toen ontving hij emeritaat. En het typeert hem, dat hij in Alphen is blijven wonen en tot zijn dood, drie jaar later, de gemeente als ouderling is blijven dienen.

Dit waren zo enkele bijzonderheden uit het leven van deze dienaar des Heren, die zijn ambt zo trouw en zo vroom heeft bediend.

Over nog een ander willen we hier iets vertellen, een predikant, die de Here eveneens singuliere, dat zijn: bijzondere gaven had geschonken: Ds. Wytse Sjoerd Veltman. Zijn leven begon heel gewoon. Geboren in Drachten, bezocht hij de openbare school, omdat daar geen School met de Bijbel was. Op zekere dag zei de vrijzinnige onderwijzer: "Waren de mensen niet gevallen, dan behoefden wij niet te werken". "Wat meester zegt, is niet waar," fluisterde Wytse zijn buurman in het oor. Deze direct een vinger op: "Meester, Wytse zegt, dat U liegt"! Wytse werd tot verantwoording geroepen en moest voor straf in het turfhok. Hij kon echter geen onrecht verdragen en was ook niet vrij van stijfhoofdigheid; hij wilde niet naar school terug. En daar zijn ouders al even verontwaardigd waren als hun zoontje, berustten ze er in. Zo eindigden Wytse's schooljaren.

Hij werd nu bakkersleerling, doch dit was op de duur te zwaar voor hem. Hij wilde voor dominee studeren, welke wens werd vervuld. Hij ging naar Kampen, waar hij in 1868 candidaat werd.

In zijn eerste gemeente, Zwartsluis, ontving hij zeven gulden per week tractement, wat nog niet eens gek was. Doch in zijn tweede gemeente, Musselkanaal (1869-1872), met zijn groeiend gezin, zag hij zich genoodzaakt zijn eigen brandstof te verkrijgen door turf te graven en een koe te houden voor de dagelijkse melk.

Na nog te hebben gediend te Blija (1872-1882) en te Spijk (1882-1890) deed hij intrede te Haarlemmermeer.

Hij was een man, singulier in alles. Singulier was zijn voorkomen. Een patriarchale gestalte met volle, op het einde van zijn leven spierwitte baard. Singulier waren ook zijn gaven. Alle gemaaktheid was hem vreemd. Hij gaf zich op de preekstoel zoals hij was. Hij preekte eenvoudig, maar met heilig vuur, helder, dikwijls origineel. Singulier was hij als vriend, als mens, als Christen. Een man des gebeds. Hoe kinderlijk verkeerde hij met de Here.

Tijdens zijn verloving met Geeske Vlieg werd deze ernstig ziek, de dokter had alle hoop op herstel opgegeven. Aan tafel werd gelezen van Hiskia's krankheid en levensverlenging, welk hoofdstuk bij de huiselijke godsdienstoefening aan de beurt was. "Kom aan," zei Veltman, "laat ons de Here bidden om herstel en leven voor onze lieve Geeske." En hij bad en zij genas. Het was vijftien jaar later, dat zij weer ernstig ziek werd. "Vader," zo zei ze, "de vijftien jaren zijn om". "Welnu, lieve, dan zullen wij bidden, dat jij nóg vijftien jaren leven moogt," was het antwoord. Zij herstelde andermaal en toen zij later heenging, was het op de datum af precies vijftien jaren na haar tweede ziekte. Tweemaal had de Here op het gebed van haar man vijftien jaren aan haar leeftijd toegevoegd. Dit is maar één voorbeeld uit vele. Veltman wandelde met God.

Tot zijn gemeente behoorde ook de familie Colijn, wier zoon Hendrikus, de latere leider van de Anti-Revolutionnaire Partij, geestelijk een moeilijke tijd doormaakte. Hoe is Ds. Veltman hem tot zegen geweest. Een hele nacht is hij met Hendrikus in gebed geweest en toen de dageraad aanbrak, was de crisis voorbij en had de jonge Colijn zijn geloof weergevonden. En toen Ds. Veltman Colijn eens ontmoette, toen deze minister was geworden, en hij hem aansprak overeenkomstig zijn rang en positie, zei Colijn: "Neen, dominee, voor U blijf ik altijd Drikus, hoor!"

Graag was hij dienstdoend predikant gebleven, doch ouderdomsgebreken dwongen hem in 1910 emeritaat aan te vragen. Hij bleef in zijn gemeente wonen. In het begin van 1922 voelde hij, dat zijn tijd om was. Hij werd los van de aarde en had maar haast om de aardse dingen in orde te maken. Hij rekende op een spoedig heengaan. Meer dan eens zei hij: "Wat zijn mijn tuin en mijn studeerkamer mij toch vreemd!" Toch was hij gezond en at zijn maaltijden met smaak.

Hij had maar één verlangen: om ontbonden te worden en met Christus te zijn. De laatste keer, toen hij het Heilig Avondmaal had gevierd, betreurde hij het, dat hij van het Heilig Avondmaal hier beneden niet was overgeplaatst naar de bruiloft des Lams boven.

In juli van dat jaar preekte hij nog eenmaal, tot afscheid, in zijn oude gemeente en 22 september 1922 is hij zacht en kalm heengegaan.

Dit was in het kort iets uit het leven van twee getrouwe dienstknechten van Jezus Christus. Wat een heerlijkheid, om zo met de Here te leven als deze twee mochten doen! En wat een heerlijkheid voor een gemeente, om zulk predikanten te bezitten!

Nieuwe Regeling Vrijwillige Premiebetaling OAW en AWW

Voor een aantal weduwen en wezen thans recht op AWW-pensioen

Sinds 1 januari 1972 is een nieuwe regeling van kracht, waardoor naast de vrijwillige premiebetaling voor de Algemene Ouderdomswet (AOW) thans ook die voor de Algemene Weduwen- en Wezenwet (AWW) mogelijk is geworden. Wie niet (meer) in Nederland verzekerd is kan hierdoor niet alleen recht verwerven op een (hoger) ouderdomspensioen, maar ook het recht op AWW-pensioen voor zijn weduwe of ouderloze kinderen veilig stellen.

Tevens krijgen zij, die zich destijds niet tijdig hebben aangemeld voor vrijwillige premiebetaling AOW, hiertoe opnieuw de gelegenheid en wel **uiterlijk tot 1 januari 1973.**

Tot de vrijwillige premiebetaling zijn bevoegd:

a. zij, die nà het bereiken van de 15-jarige leeftijd doch vóór 1 januari 1957 in Nederland hebben gewoond en nooit verplicht verzekerd zijn geweest;

b. zij, die sedert 1 januari 1957 gedurende een of meer tijdvakken niet verzekerd zijn geweest;

c. zij, wier verplichte verzekering nà 31 december 1956 is geëindigd.

Wie vóór 1 januari 1972 uit Nederland is vertrokken maar zich nog niet voor vrijwillige premiebetaling AOW heeft aangemeld, kan dit alsnog doen tot uiterlijk 1 januari 1973.

De vrijwillige premiebetaling heeft tot 1 januari 1972 alleen betrekking op de AOW, doch vanaf deze datum dient men voor AOW en AWW gezamenlijk te betalen.

Is de verplichte verzekering vóór 1 januari 1972 geëindigd en komt de betrokkene in 1972 te overlijden vóór hij zich heeft aangemeld, dan kunnen aanmelding en premiebetaling nog door een ander worden verzorgd. Hierdoor is het mogelijk dat de weduwe of de ouderloze kinderen in zo'n geval nog recht verwerven op AWW-pensioen.

Onder bepaalde voorwaarden is het mogelijk geworden dat weduwen of ouderloze kinderen van tussen 30 september 1959 en 1 januari 1972 overleden — niet verzekerde — personen alsnog met ingang van 1 januari 1972 recht verkrijgen op AWW-pensioen.

Nadere bijzonderheden over het vorenstaande zijn te vinden in een folder, verkrijgbaar bij het Consulaat-Generaal der Nederlanden, 10 King St. E., Toronto 210, Ont.

Het is nu nog gemakkelijker om met de familie dit jaar naar Nederland te gaan!

De KLM heeft nu een nieuw laag tarief voor U als U tenminste 22 en maximaal 45 dagen in Europa blijft!

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En kinderen tussen 2 en 12 jaar betalen nog steeds de helft van het tarief voor volwassenen, baby's onder 2 betalen slechts 10%.

Hier is een overzicht van de thans geldende tarieven vanaf Toronto en Montreal:

Toronto

April/Mei	*Juni/Juli/Augustus*	
$258.	$328.	(economy klasse voor jongeren van 12 tot 22 jaar oud (een vol jaar geldig) ((economy klasse 22 - 45 daags retour tarief voor volwassenen
$399.	$462.	economy klasse 14 - 21 daags retour tarief voor volwassenen

Montreal

April/Mei	*Juni/Juli/Augustus*	
$240.	$310.	(economy klasse voor jongeren van 12 tot 22 jaar oud (een vol jaar geldig) ((economy klasse 22 - 45 daags retour tarief voor volwassenen
$361.	$424.	economy klasse 14 - 21 daags retour tarief voor volwassenen

Neem een van de dagelijkse KLM-vluchten op een weekdag (maandag t/m donderdag) vanaf Montreal rechtstreeks naar Amsterdam. Alleen de KLM geeft U keuze uit zoveel vluchten per week. U kunt natuurlijk ook in het weekeinde vliegen, maar dan liggen de tarieven iets hoger.

De KLM heeft, om het U nog gemakkelijker te maken, ook een betalingsregeling, waarvan U desgewenst gebruik kunt maken. U betaalt dan slechts 10% aan en de rest in maandelijkse bedragen.

Kijkt U eens op de kalender welke tijd U goed zou uitkomen voor die lang voorgenomen reis naar Holland.

Er is geen beter tijd dan nu!

Bel of bezoek een reisbureau of een kantoor van de KLM om volledige inlichtingen.

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NIEWS BULLETIN

van de Stichting "In de Rechte Straat"

IN DE STRAAT DIE DE RECHTE HEET

"God's Woord houdt stand in Eeuwigheid en zal geen duimbreed wijken"

Maarten Luther

Laatste berichten uit Holland

Ds. H. J. Hegger was zo juist in ons midden, op doorreis naar Saskatoon en Vancouver, waar hij een reportage moet voorbereiden van de televisie van de Evangelische Omroep over een opwekking, die in Saskatoon ontstaan is.

Wij hadden een gesprek met ds. Hegger, zodat wij in staat zijn u de laatste berichten uit Holland door te geven.

W.: Het is wel vreemd dat u helemaal van Holland komt — en volgende week voegt zich nog een team van drie medewerkers bij u, zo vertelde u ons — om een reportage te maken van een opwekking, die hier in Canada op gang is, terwijl wij er nauwelijks van gehoord hebben dan alleen in Calvinist-Contact.

H.: Ja, we hebben echter zo geredeneerd: Canada is zo groot, maar onze aandacht werd daarop gevestigd door briefschrijvers uit Saskatoon, door berichten uit plaatselijke kranten die zij ons stuurden, en door een groot artikel in Christianity Today.

W.: Acht u een opwekking dan van zo groot belang?

H.: Inderdaad. Bezwaarschriften die bij een synode worden ingediend, ook al zouden ze worden aangenomen, veranderen de geest niet, waaruit die dwaling voortkomt. Polemieken brengen niemand tot bekering. Wij hebben in Nederland een opwekking door de Heilige Geest nodig om uit de impasse, de geestelijke dorheid en machteloosheid te geraken, waarin de kerken zich thans bevinden. Al jaren wordt er door vele gelovigen in Nederland intens gebeden om zulk een opwekking. En toen wij die blijde berichten over een opwekking in Canada hoorden, dachten we meteen: Daar moeten we meer van weten. Zodoende.

W.: U bent dus naar Canada gekomen voor een programma in opdracht van de Evangelische Omroep en wordt dus, zo begrepen we van u, door de N.O.S. gefinancierd; maar verwacht u er ook nog resultaten van voor de Stichting In De Rechte Straat, waarvan u predikant-direkteur bent?

H.: Zeer zeker, anders zou het ook niet helemaal verantwoord zijn om zo maar voor twee weken uit mijn eigenlijke werk te breken.

W.: Wat zijn dan die resultaten?

H.: Allereerst dit: Wanneer er een opwekking in Nederland komt, dan gaat daar vanzelf ook een getuigenis van uit voor de r.-katholieken. Thans wordt onze evangelisatie onder de r.-katholieken zeer geremd, omdat wij tot hen spreken vanuit een protestantisme, dat uitgehold dreigt te worden door vrijzinnigheid of de r.-katholieken afstoot door een zelfverzekerd dogmatisme met de hooghartige houding: Wij hebben de waarheid en jullie dwalen; een protestantisme, waar het gloedvolle getuigenis van de levende Heiland niet of nauwelijks gehoord wordt.

W.: Maar verwacht u ook konkrete resultaten?

H.: Het is merkwaardig dat de opwekking in Saskatoon begonnen is door een evangelisatiecampagne van een bekeerde Italiaanse tweeling, Ralph en Lou Sutera. Zij zijn thans bezig met een campagne in Vancouver. Ik hoop dat deze bekeerde r.-katholieken ook belangstelling zullen hebben voor ons werk, vooral voor de hulp aan de ex-priesters.

W.: Hoe gaat het met uw ex-priesterwerk?

H.: Wij hebben het vorig jaar 21 ex-priesters mogen helpen, waarvan 8 Indiërs, 8 Italianen, 1 uit Nederland, Brazilië, Ecuador en Venezuela. Enkelen hebben hun studie vorig jaar voltooid. Expriester O. Molina is begin dit jaar beroepen als predikant in Chili.

W.: U zei: "acht Italianen"; nu begrijpen we iets meer van de verwachtingen die u hebt van uw ontmoeting met de Sutera-tweeling. Kunt u ons iets vertellen over de situatie van het protestantisme in Italië?

H.: Vorig jaar oktober en februari van dit jaar heb ik een konferentie gehad met Italiaanse predikanten die priester zijn geweest. Ik ben zeer teleurgesteld over wat ik daar allemaal hoorde. Het Italiaanse protestantisme is door en door ziek. De Schriftkritiek vreet om zich heen en een humanistische geest haalt de laatste resten van waarachtig christendom weg. Praktisch alle jonge predikanten zijn marxistisch, zo verzekerde een expriester mij, en de anderen beaamden dat.

W.: Is dat ook het geval met de Waldenzen, die in de geschiedenis zoveel vervolging hebben moeten doorstaan?

H.: Helaas wel. Maar de reden is dat bijna uitsluitend de linksgerichte protestantse theologische lektuur in het Italiaans is vertaald. Onze stichting ziet hier een grote taak en heeft besloten zoveel mogelijk de uitgaven van Schriftgetrouwe lektuur in het Italiaans te bevorderen en financieel te steunen.

W.: U hebt een bezwaarschrift ingediend bij de synode tegen de leringen van drs. Baarda en dr. Wiersinga. Wij hebben in C.C. gelezen dat de synode uw bezwaarschrift tegen drs. Baarda heeft afgewezen. Kunt u daar nog iets nader over zeggen?

H.: Ik heb een gesprek daarover gehad met het moderamen van de synode. Dat gebeurde op een beslist broederlijke wijze. Ik stelde hen de vraag: Betekent dat nu dat voortaan in onze kerken geleerd mag worden dat de Bijbelschrijvers de woorden van Christus hebben afgezwakt of aangedikt, of omgebogen in de richting van een wonder en dat ze soms met vroom bedrog hebben gewerkt? Want dat leert Baarda immers. Tot mijn vreugde bemerkte ik dat zij mijn zorgen wel deelden. Ze gaven echter geen duidelijk antwoord op mijn vraag en verwezen naar het gesprek over de zaak-Baarda, die in een volgende zitting weer aan de orde zal worden gesteld, waarbij vooral aandacht zal worden besteed aan de wetenschappelijke achtergronden van de opvattingen van Baarda.

W.: En hoe is het gegaan met uw bezwaarschrift tegen dr. Wiersinga?

H.: Laat ik eerst opmerken dat meerderen een bezwaarschrift tegen dr. W. bij de synode hebben ingediend, o.a. Confessioneel Beraad en de Verontrusten. Die zaak is in de eerste week van Maart door de synode behandeld. De synode heeft uitgesproken dat de leer van de belijdenis gehandhaafd dient te worden, maar heeft zich niet uitgesproken over een tuchtmaatregel die daarvan het logische gevolg zou zijn. Het gesprek met dr. Wiersinga wordt voortgezet.

W.: Hebt u ook nog met dr. Wiersinga en dr. Baarda persoonlijk gesproken?

H.: Vanzelfsprekend. En die gesprekken waren zeer leerzaam. Je leert elkaars bedoelingen beter begrijpen. Maar toch ook zie je dan duidelijker de afstand, die je van elkaar scheidt.

W.: Waarom behandelt u dergelijke kwesties ook in uw blad "In De Rechte Straat"? Dat heeft toch immers als doel het getuigend gesprek met Rome?

H.: Allereerst omdat dezelfde kwesties ook bij Rome aan de orde zijn. Ook de r.k. Nieuwe Katechismus ontkent het plaatsbekledend lijden en sterven van Christus, zoals dr. Wiersinga, en heeft dezelfde Schriftkritiek als drs. Baarda. Vervolgens wordt daardoor ons blad ook boeiender voor protestantse lezers.

A WORD OF THANKS

Dear Readers,

In the October issue of 1967, this short message was recorded:

"The Italian ex-priest, R. di Lorenzo, will be leaving the Wartburg at the end of October to deepen himself in Bible study at the Theological Faculty of Rome".

More than three years have since passed and now at last I have completed my studies. The Methodist Church of Italy has accepted me as one of their pastors. My living is Intra, along the Lago Maggiore, while at the same time I have the scattered parishioners in the neighborhood. By God's grace my induction was held on August 30th 1970, in Intra. But who has made this possible? Who financed three years of intensified study? That has been your doing! You made that possible, partly through subscription money, partly through voluntary gifts.

You realise how thankful I am for this. Now I shall be able to devote myself completely to the proclamation of God's Word; that Word of God that continually unfolds something, that never returns void when it has been faithfully presented.

I am convicted that alongside my gratitude stands the gratitude of the congregations in Italy where the Lord has sent me; the gratitude also of the Roman Catholics here, notably the priests whom the Lord will place on my way undoubtedly, and to whom I may tell of the depth and the riches of the grace in Jesus Christ, Who is a perfect Redeemer for lost sinners.

Have you ever thought of this when you send your gift to Velp, what far reaching effects that may have? Yes, just as a pebble thrown into a lake: the ripples in the water start off very small, but get bigger and bigger. Such are the wonders of our Lord. Those are the wonders of the lovebond of God's children which He has welded by His Spirit.

Alongside this note of grateful thanks, I would like to direct another request to you: Would you be so kind as to remember my country, Italy, in your prayers? The times are difficult and everywhere is spiritual need. It means fighting to keep the faith and the proclamation of the Gospel unblemished. And no less here in Italy, where the churches of the Reformation are so easily exposed to the temptation of presenting the Gospel in an easily 'digestive' manner. Here also we have Protestant movements who endeavor themselves to the utmost to take out the Gospel every 'stumbling block' to modern man. Unfortunately the political and social situations in Italy form a constant temptation to the churches.

Pray for Italian Protestantism, although small in numbers, in order that the church of Christ here may continuously sound forth her prophetic call to repent, also to the church of Rome. Pray that her voice may not weaken as a result of letting herself be overtaken through false ecumenity and succumb to become a church among the churches, and is no more the light upon the candlestick that shines in the darkness of this world.

Pray, so that the Lord may enlighten and strengthen the many priests and ex-priests who are still entangled in many questions and difficulties, so that they may not resist the voice of His mercy.

Many are afraid to resign, because then they will lose the security and the privileges of their priesthood. With difficulty they can and dare believe that God is faithful and will never put to shame those who put their trust in Him. In this manner they live in compromise, they are being consumed by doubt and despair or have given up all struggle to a dull resignation and are becoming spiritually blinder and deafer day after day.

Dear subscribers, the Holland I remember from my schooldays was one from reproductions of oil painting. Holland, the land of tulips and cows, a Holland known for its windmills and cloggs, its cheese and its dikes. But now I know a different Holland, that of God's children, and I will always be thankful to the Lord because He used my stay at the Wartburg in Holland to lead me into His wonderful light.

My dear Friends, Brothers and Sisters, again my sincere and grateful thanks. I would like to close with the salutation to the brethren and the blessing of the Apostle Paul: "Peace be to the brethren and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity" (Eph. 6:23-24).

Renato di Lorenzo.

Met medewerking van de EVANGELISCHE RADIO EN TELEVISIE OMROEP brengt de STICHTING IN DE RECHTE STRAAT haar eerste

FILMPROGRAMMA IN CANADA

Vorig jaar heeft de Evangelische omroep op Hervormingsdag een televisie-uitzending besteed aan het werk van de STICHTING, geconcretiseerd in de levens- en bekeringsgeschiedenis van een ex-priester, die door de Stichting is geholpen, nl. de Italiaan RENATO di LORENZO, die predikant is geworden in Italië. DE FILM IS IN KLEUREN in de Nederlandse taal. De film laat U tevens zien De Wartburg in Velp — Gezin Hegger, etc. De recentie van de film heeft U kunnen lezen van Ds. P. Jonker al eerder in dit blad. Na afloop van de film DE STRAAT DIE DE RECHTE HEET geeft Ds. Hegger via de film een korte toelichting en geeft Ds. Hamers een slotwoord.

VREUGDE VULDE DE LEEGTE IN MIJ

FROM PRIEST TO PREACHER

GETUIGENIS VAN

RENATO DI LORENZO

DOOR DE DIEPTE HEEN

De Stichting heeft zich steeds meer moeten begeven in vraagstukken welke zowel bij Rome als bij de Reformatie in diskussie zijn. Een der vraagstukken is de verzoening met God door het plaatsbekledend lijden en sterven van Christus, door de R.K. nieuwe Katechismus ontkend, maar ook door de gereformeerde predikant Dr. H. Wiersinga. Ds. Hegger heeft hierover een vraaggesprek gehad voor de T.V. Ook de film van dit T.V. interview zal op deze avonden worden vertoond, zodat dit wellicht een goed uitgangspunt kan worden van een boeiende onderlinge bezinning hierover. Via dit T.V. interview kan de gemeente op gemakkelijke wijze kennis maken met een onderwerp waar de synode van de gereformeerde kerken in Nederland te maken krijgt.

Van nu af kan iedere broeder of zuster die een avond wil organiseren dit Film Programma aanvragen bij de HOLLAND FILM SERVICE. Zie voor adres hiernaast.

De vertoning van de film zal worden verzorgd door de HOLLAND FILM SERVICE. Aanvrage voor dit reformatorisch filmprogram kan direkt worden gericht aan Holland Film Service, 171 Church St., Apt. 105, Brampton, Ont. Tel. 459-3711; after 7: 457-1119.

(Advertisement)

In Demonstration of the Spirit and Power

It is true that the Lord demonstrates His power and love. And since He is holy and almighty, we always stand in amazement when He does so. In our eyes God's demonstrations are bound to be spectacular. That is the report we get from the Old Testament. That is the report we get from the New Testament. That is the report we are getting from all corners of the world today. And how wonderful and heartwarming it is to share these reports, and to take delight in His wonderful care.

It is, however no less true that God demonstrates His power and love also in the quiet, persistent and faithful work of His people, often behind the scenes. Not that the results are then less spectacular. God's blessings on obedient and hard work often mean more, not less in lasting results. Let no one forget that.

A New Building

These thoughts went through my mind as I approached a small unpretentious building on Oakland, in Toronto, on the cold morning of March 23. The Canadian Home Bible League had recently moved there, from its former quarters in a small store. The move had been long overdue. Tons of literature had to be carted up and down a small stairway throughout the year. What a waste of precious manhours that was. And how cramped the offices were upstairs. It hampered the increasingly important work of bible distribution.

Then there came the opportunity to buy a small building that housed an ample warehouse and two offices, with room for one more and a room for meetings and volunteer work. It needed much remodeling, cleaning and repair. Most of it was done by volunteer labour, and the materials were donated. And what we saw that morning was still far from a luxurious building, but it allowed for far greater efficiency. The total cost came to $45,000. In the meanwhile many ladies all over Canada have gone to work, students from christian schools have thought up all kinds of activities, and today more than $7,000 has come in, to provide a nice downpayment.

The result of all this effort is simply that far more can be done now in serving the many needs in our own country and abroad for the Word of God.

Challenges

That morning the international board had come down, to meet with the Canadian Council of Reference. Mr. Wm. Chapman, the man who was used of God to found the World Home Bible League, more than 35 years ago, was there to address us.

Mr. Chapman, as those of you who have listened to him know, is an unusual man, and he speaks in an unusual way. His speeches are strings of stories and statements that impress you in such a way that you cannot forget them anymore. That morning was no exception.

He informed us that morning that, for example, the World Home Bible League had been able to send no less than 140 tons of scriptures into Mexico alone during 1971. That is an impressive growth in its ministry, if you remember that 35 years ago Mr. and Mrs. Chapman operated out of their home on a part-time basis. Bibles were sent in all directions throughout the world last year, at a cost of more than a million and a quarter dollars. That is to say, calculated at the prices of the League. In retail value that is about three times as much. As the Canadian Director told us, a dollar spent with the League, or sent to the League, is changed into three dollars. That is because the League operates at a minimum of expense, produces its own materials, and is in the business of serving, not making money. Ten percent of the total used for bible distribution last year, came out of Canada.

The new building of The Canadian Home Bible League

Thrills

There are many thrills today for those who are in the forefront of serving God. Mr. Chapman told us that his biggest thrill is to stand by a printing press and see it turning out literally thousands of scriptures in a matter of a few hours. He calls his press: The Pentecostal Press. That is because it speaks in tongues. Bibles in hundreds of different languages come of that press day by day. Especially since the Wycliffe Bible Translators and the Home Bible League have become associated so closely together. 95% of all the translations prepared by Wycliffe Bible Translators, for bibleless tribes are now printed by the Home Bible League. Many of these printings are underwritten by churches or catechism classes or individuals.

He told us of a consistory that announced to the congregation that they would underwrite the printing of a New Testament in a new language. The next day, Mr. C. Evers, president of the League, received an indignant call from a member of that congregation, asking why he was not offered the opportunity to underwrite such a project all by himself. This man had wanted to be a missionary all his life, only God had not provided the opportunity. Now he saw a wonderful chance of being instrumental in bringing the gospel to an entire tribe. He underwrote the printing of a Testament at the cost of $11,000. Many churches, or classes accept smaller printings of gospels as their challenge. Some of these projects cost as little as $100.

Faith

Mr. Chapman told us that the League had never had the money to accept the challenges as they were presented to them. They went ahead anyway, in the firm faith that the Lord would provide. And God never let them down once, never put them to shame.

Only men of faith, the bible tells us, can be powerful instruments in the hands of the Lord. Where there is lack of faith, little or nothing happens. Where there is little faith, there is no channel for the Lord to send His power through. That is why so little happens in many places, that is why the church can be so dead. No faith. People don't dare to go out on a limb with God. We are too business-like. People want to be sure the funds are there, before they dare to stick out their necks. They are so fearful of becoming a fool. God's grace is not sufficient. But this way the needs are not fulfilled, and so nothing happens.

Yes, there is such lack of faith. During lunch hour I talked to Rev. Gordon Walker, a fervently evangelical preacher, and the enthusiastic director of the Lord's Day Alliance. He told me many interesting things. But there isn't space enough to tell them all. I just want to pass on in this connection what he too, said about faith and the lack of it.

He meets obstacles in his fight to save Sunday as the Lord's Day. Of course people conclude that these obstacles come from indifferent and liberal people. However, strange to say, the opposite is true. There are many opportunities today, but the strongest opposition comes from the clergy, and from conservative people, people who are firmly committed to the Bible as the infallible Word of God. How is it possible! It is possible because these people have a negative attitude, they have no faith. They conclude that this fight is hopeless anyway. So they want to have nothing to do with it. "According to thy faith be it done unto thee," Jesus said. So this means that nothing happens among these sourfaced christians. But things become especially sad when these same christians also try to keep other more enthusiastic christians back, simply because of their lack of faith in God.

There are christians who would rather withdraw from the world, instead of claiming it for Christ in His name. They are the death in the church. Many a program cannot get its feet off the ground, because sincere christians are sure it is not going to work anyway. There is a number of leaders who are frustrated because they are hampered in all they do by those who lack faith. Many of them have left the parish ministry. And many others are tempted to do so. Also in the Reformed churches.

Opportunity

During lunch we also listened to Rev. S. Silvester of the Bramalea Baptist church. This is the man who began a ladies' coffee hour every Thursday morning. During this hour they studied the Bible. This hour has been instrumental in bringing many of these women to Christ. And not only women but also their husbands and children. First of all to Christ, but then also to the church.

The Lord wonderfully blessed this work. The program has been copied by at least 40 other churches in the Toronto and Hamilton areas. And in every case where they follow instructions it has been blessed with success. I would like to tell you more details about this, but articles may not be too long. If you want to know more, write the Canadian Home Bible League for either a Manual or a cassette tape or both, explaining the program, and you will be served with delight.

But what I really wanted to tell you is that this pastor too, told us of having to overcome a negative, faithless attitude on the part of his colleagues and other christians. When he began, he was stopped on the street and advised to take it easy, lest he would be too disappointed. You must be realistic, you know. Well, this young man just wanted to be obedient, and the Lord blessed him.

The Best Missionary

The best missionary, every christian ought to know, is the bible. Sad to say there are still christians who think that they can do better than the bible. But the facts have proven them wrong.

The director of the Canadian Home Bible League, Mr. John VanderBoom, gave us some interesting illustrations of this point, in his report to the Board meeting during the afternoon.

In London, Ont., there is a Wortley Baptist Church. They made it a project to distribute as many Living New Testaments (Reach Out) as possible. Hundreds found their place in homes all over the area. One hundred and fifty ended up in a convent, among the nurses. They were eagerly accepted and read. The sister who was responsible for this distribution was the first to be touched, and to give her heart to the Lord. She is today a member of the Baptist Church. But this is not the end of the story. One sister went to a convent near Peterborough, where she introduced this New Testament. Soon a large shipment was eagerly awaited there. And that is still not the end. For through them every pupil of the Hastings County Roman Catholic schools received a copy too.

In Sarnia there is another Baptist Church that placed 2,500 copies in the hands of highschool students.

And I should tell you about Rev. Keith Price. He is the Director of Sermons from Science pavillion in "Man and His World", in Montreal. Many decisions are made there for Christ. But it is interesting to hear him say that almost all of these decisions are made through the reading of Scripture. Very few refer to the film, or to a tract, or to a personal conversation. In almost all cases it is the Word that did it.

And then there are numerous cases of fairs where hundreds of people were enrolled in bible study courses. Or the Bible Schools where hundreds of children are enrolled in the Children's bible study course. Living for Jesus is so exciting today that you would like to shout to all the sleeping, negative, faithless, fearfilled christians, to wake up and to get with it. Join us in the joy of serving the Lord.

Service

Financial figures can be telling, but also boring. I will therefore quote only a few from the report of the Director.

In 1971 the Canadian Home Bible League distributed 487,641 scriptures. The cost at which these were made available was almost $54,000. The retail value, that is the price which churches would have had to pay in the store would have been almost $155,000.

The League's income in 1960 was $10,750. In 1971 it was $124,370. For the distribution of English scriptures $46,000 was used. For the French and Foreign distribution $3,000 was used. And $19,000 was used for distribution all over the world.

Love

In the evening we met in the Royal Baptist Church for the public dedication of our building. Not many people were there, although a great many had been invited. However those who were there made us feel strong by their love and dedication.

Mr. Chapman addressed and inspired us once more. Among many other things, he told us about the ladies in South Holland, Illinois who paid for a $1,000 advertisement in the India Reader's Digest, offering bible study courses. They received 2,000 responses.

That evening there was, of course, also an offering. We received $1,000.30 for the building. We added it to the figure that spoke of the love and the hard work of many christian women and warmhearted students all over Canada. We thought of you this evening, and wished you could have been there.

We don't need luxury. We don't need large crowds. We don't need the great of the earth. A handful of men and women who have faith in God will do. After all the Lord delivered Israel from the thousands of Amalekite soldiers armed to the teeth by a small band of 300 soldiers who trusted in the Lord, and were led by Gideon. And He is still doing that sort of thing today.

Jack Quartel.

THE WORLD AROUND US

Soviet and American Science and Technology

We refer to the United States and U.S.S.R. as 'super' powers and we know them to be the two most advanced and richest countries in the world. The two have been rivals for years now — first on ideological ground, but in the last two decades also on scientific and technological ground. Public opinion in the United States long viewed Soviet science through glasses distorted by lack of information and cold war emotions. Before Sputnik I was launched, Soviet science was considered incapable of any appreciable developments. The Soviet space achievements changed the picture completely, and many thought Soviet science an infallible monolith that would overwhelm the West. The first view was as wrong as the last.

Research and development in both countries is subject to money and manpower input for much of its success. Because of the different ideological structures of the two nations it is interesting to compare the research and development (referred to subsequently as R. and D.) policies in the United States and U.S.S.R. In absolute terms, the money spent on R. and D. in each country is about the same — between $20 billion and $25 billion. In 1967 (the last year U.S.S.R. figures are available), this was 2.8 per cent of the United States and 3.1 per cent of the U.S.S.R. Gross National Product. In terms of scientific man-power employed, the figures have changed drastically in the last fifteen years. In 1957 each country had slightly less than 100,000 men employed in R. and D. In 1966 the United States employed almost one and one-half million men, and the Soviet Union over two and one-half million men.

These figures should not be misinterpreted. First, they measure 'input', not 'output'. Also, different classification will often see Soviet engineers doing work that in America would be performed by technicians and foremen. Even if the figures meant 'output' the problem of converting this into productive channels still exists. More basic research is being done in the Soviet Union, while in the United States more effort is expended on development.

This difference is largely due to the historical and ideological differences between the two countries. In Russia, a plant manager's performance is always judged on how well he stays within his budget and how well the production goals are met. He is therefore reluctant to try anything new which might slow production or increase costs. In the United States, the land of pragmatism, scientists tend more toward experimentation and less toward theorization. They care more for the "know-how" than the "know-why" than their Russian counterparts. Soviet scientists are often preoccupied by scientific interest rather than practical benefits. They are "discipline-orientated" rather than "problem-orientated".

Organizing R. and D. is, of course, much more controlled in the Soviet Union where the state finances every research establishment. The actual scientific establishment is divided into three parts: the academy system, the branch system of the various government ministries, and the university system. The great centralization does not mean maximum efficiency, however. The various ministries often duplicate each other's work, red tape can snarl up projects for years, and bureaucrats at an office are often not competent to judge the scientific work undertaken at a far away laboratory.

In the United States, R. and D. activities are organized quite differently: there are four interacting sectors in the system which support and carry out reseach and development — the federal government, industry, the universities, and non-profit institutions. The last only absorbs 3.5 per cent of the United States investment in R. and D.; the universities about twelve per cent (about two-thirds of the money being provided by the government); and federal government finances and/or carries out 55 per cent (down from 65 per cent in 1964), and industry looks after the remainder. United States government research laboratories are part of agencies, services, or departments. The National Bureau of Standards, the Naval Research Laboratories, the Army Chemical Centre, and NASA are some of the better known. Industrial laboratories include the Bell Laboratories, which have become a well-known center for basic research in communications, and the very large applied research complexes of Du Pont, IBM, General Electric etc.

Although the United States does not have a formalized and systematic national science policy, there are three units in the American government which are influential in shaping policy: The National Science Foundation (NSF), the Office of Science and Technology (OST), and the House Committee on Science and Astronautics.

The most noticeable difference between the United States and U.S.S.R. is the *vnedrenie* — the time lag in creating products from research. The United States, more market and profit orientated can generally very much quicker bring a new product on the market than the Soviet Union. This is not always the case, of course. One only has to think of the rapidity of Soviet space achievements and the fact that a Soviet supersonic transport aircraft was being tested in flight while congress was still debating whether or not to go ahead with the American model (and eventually decided against it). But the Soviet successes are the cause of their problem. They really have two systems. The formal one, going through the channels with all the red tape, and the 'high priority one' — usually reserved for items such as atomic energy, space, missiles, or aircraft. The Soviet system cannot be beaten for its ability to mobilize all resources to meet a goal, but in so doing it short-circuits the normal channels and causes even more delay than there is normally. The Soviets are aware of their problem and during the past two years a number of measures have been introduced which will improve *vnedrenie*, but it is a major undertaking which cannot be accomplished overnight.

In the United States R. and D. has different problems. Apart from the cutbacks by government on many programs, there is also a change in the attitude of society as a whole — which makes R. and D. a less glamourous field than a decade ago. Science has become identified by many young people as with the Establishment, the Vietnam War, and the destruction of the environment. University research, especially those working on government contracts, have come under extensive criticism. Large chemical and electronic companies have found it harder and harder to recruit young people. In the United States, science will have to change its 'face' somewhat in the coming years.

Both super powers follow a broad-front technological policy which seeks to maintain a position in all the advanced fields considered to be of military, economic and political importance. Both countries are adapting their policies to changing national priorities. The Soviets are shifting from a "guns only" to a "guns-and-butter" economy; and United States is changing its chief concern from a science of death to a science for life, and from "space sciences" to "environmental sciences".

J. J. Bout

Young Writers

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Death Takes Away

As I walked in the Hospital Room on Monday nite, I felt Christ's presence in the room. I glanced at my father lying on the bed. This was the first time in my life that I had seen a man so near to death.

Mom was holding dad's hand, and friends were praying. Tears welled up in my eyes. My oldest brother took my hand and pulled me into the circle of praying people. I never heard the words, I was thinking . . . I saw the blurred figure of a man lying in front of me. I knew even though the doctor said this was most likely the last day, he would manage to hang onto life another day.

My father's lip twitched and sometimes his body shook. Suddenly I realized this man was dying and I would have to live through my teens without a father. I remembered my dream; it was now shattered.

My father would never lead me down the aisle to the altar and give me away to the man I love. I glanced sideways at Ben. He seemed to be involved in his own thoughts. A hand touched my shoulder and I knew it was time to go home.

On Tuesday, we went to the hospital again. As I walked in the room, tears filled my eyes. My mother was sitting at dad's side. I suddenly realized it was harder for her than any of us. I glanced at dad. I knew deep inside that we wouldn't come tomorrow to the hospital to see dad. It was around ten p.m. when we left. I said good-bye to Mom, Hank, Helena, and John. I took a last glance at my father knowing it was the last time I would see him alive; tonight he would go to Jesus.

Audrey Arends
Grade 9

Break of Day

The countryside reflects light and serenity
after snow has gently fallen, covering
rooftops
trees
land
I am amazed at the intense whiteness and stand
in awe
The beauty, oh the beauty of it all
And I am happy!!
I recognize the Hand of the generous Giver, who
fills me every time again with wonderment
because of his patience
The time He took to carefully arrange each flake,
slowly but surely reminds me of His love for us

x

Beyond the countryside horizon, a multitude
too great to number, adorned in white array
people
nations
tongues
Praising loud the Name of the generous Giver,
carrying palms
The beauty, oh the beauty of it all
And I am happy!!
I recognize the Heart of the merciful Saviour, who
fills me everytime again with wonderment
because of His patience
The time He took to carefully wash each soul
from sin, slowly but surely
maintaining His love for us.

Hans Vanderwerff

Horror Plain

The soft damp grass in the foggy air
Is all about
I look down on the plains
Who goes there?
A creaking voice goes whistling
Like a deep drave groans
While leaves rustle
I hear faint sounds
Of drums beating
People yell like devils
My body gets hot
My sore eyes look beyond
A mountain as if ugly spies
Shoot up like a fountain
The look in their eyes
Makes me dreary
As they come closer
I become weary
They live in darkness
These develish guys
But then I see a light
When I awake.

It seems as if nothing spoke.
The devils are scared away
I don't think they'll return
To my
Horror plain, horror plain.

Gerine DeJong, Gr. 4

A Spring Day

The snow has melted
The buds appear
Snowdrops open their fragrant blooms
For Spring at last is here.
Bears come out of their cozy dens
Yawn and stretch in the warm sunlight
With a cub or two, they seek early berries
Hibernation is over, a long, dreary night.
Children come out to play, sloshing through
puddles
Mothers head for washing machines,
But they don't really mind because
On such a lovely day, who wants to be green?
Joyous music fills the air
Of birds seeking mates, making nests
For they know that their young will soon arrive
And parents and birdlings need a place to grow.
Brooks start babbling on their way
Telling that they're free once more.
Wild flowers open their coloured blooms
Spreading their rarest perfumes.
Isn't it wonderful, all these things God
has made?
A miracle, every one!
The Creator's wish did spring
Spring to life in season's cycle;
Awakening nature has now begun.

Jacqueline Veenhof, Gr. 8

A Fall Day

A bright blue sky
On a fresh fall day
Leaves are swirling past
While the trees in the breeze sway
I run in the wind, I run in the wind
On the soft dewy grass
Like a wheel I spinned
While the sparrow's pass
A squirrel runs up a telephone pole
An ant crawls up my leg
Everything is special
Even a chicken egg
I don't think I ever felt so gay
On this beautiful, wonderful fall day.

But the cool night has come
And out the stars peek
I watch out my window
While they play hide-and-go-seek
I put on my covers
And then I go to sleep
But in my mind from that gay fall day
All those dreams I will keep.

Gerine De Jong
Gr. 4

The Fierce Hawk

We saw a hawk in the blue skies,
He had two black shiny eyes,
We heard him go cree, cree, cree,
Now, it looks like he is diving at me.
We ran through the wide open field,
But that big hawk, he'd not yield.
We hid behind some broad long bush
And finally he lost sight of us.
The townsfolk, they'd not believe my friend
and I,
They thought we were telling a lie,
But we will always remember that horrid day
When a bird was after us — and we ran away.

Michael Mol

The Doe

As I entered the dim, shady woods, I held my breath. I was in another world. The shafts of sunlight sifted down between the rustling trees, dapping the damp, leaf-strewn ground. Three blue-jays twittered and quarreled on a petrefied, centipede-inhabited log.

I walked slowly and carefully over the cool, twig-covered floor of the forest, and soon I heard the murmuring, trickling brook that meanders across our field and through the forest. As I neared the gurgling stream, a furry, fat little raccoon with black-ringed eyes gamboled skittishly away into the dusky depths of the forest, chattering all the while.

Suddenly, I stopped and peered ahead. There stood a beautiful young doe at the stream's edge, drinking. She drank deeply. Her soft, velvety skin was dappled-brown. Lifting her head gracefully, she gazed with her gentle, brown eyes quietly around her.

Abruptly, all the birds and animals hushed, almost simultaneously. The doe looked up, startled and confused. Her nostrils dilated, sniffing the crisp, autumn air. Suddenly, the air was shattered by a deafening gunshot. The young doe leaped high into the air, and her soft, brown form fell limply, with a thud, onto the carpet of leaves. Bright red blood trickled from her smooth side onto the brown earth beneath her, quickly forming a small puddle. Her sides heaved desperately for a few moments. She quivered. Then the body was still. Soon, crashing through the underbrush, came two bearded men in coarse, rough red jackets to claim their prize.

Rita Schalkwyk, 15

The Literary Scene

REVIEW

SAIL, THE SQUIRREL

(A Story for Children)
By Willy Ferguson
(W. H. Devries).

Available from J. K. Riemersma, P.O. Box, 233, Fergus, Ontario; 27 pp. Price 55 cents.

Willy Ferguson is not a she but a he who has written about twenty stories, of which SAIL, THE SQUIRREL was the first to have been published under this pen name. For that reason some of the weaknesses of the story can be overlooked. Ferguson could have become a much better writer than the image in which this pamphlet casts him suggests him to be. He seems to have missed some of the benefits which other writers of stories enjoyed, and which for him could have avoided some problems with which he struggles in this story.

The story hangs together by strands of encyclopedic information and does not start moving until page eleven, when a sense of timing begins to forward the events in the life of Sail. The story moves well until page eighteen, when a second story is introduced which has only a casual relationship to the story of the squirrel. The second story concerns itself with a boy named Tom who has muscular distrophy, and cannot move about. The squirrel enters the boy's days in the yard, and so the writer manages to bring the two pieces together successfully.

The story shows some remarkable insights into the behaviour of rhodents through the seasons of the year, and provides information-packed reading for children who have a natural interest for animals. The writer attempts to relate the world of nature to God the Creator, and if there is any redeeming value in that, this story may yet turn out to be the kind for which some parents have been waiting. Should parents read the story aloud to their children, they may themselves be surprised at seeing some unfamiliar passages from the book of nature opened before their eyes.

It bothered me a little to see the writer interrupt the narrative to explain what he already had described. In an attempt to explain the squirrel's mating instinct, Ferguson starts out well by describing the animal's feelings for a mate. But immediately following that description he hits the reader over the head with an incorrect and out-of-context quotation from the Bible:

"Another feeling came over him. He became restless, and felt lonely and incomplete. He wanted to have company. This feeling drove hime out to look around and hunt for some one to share his life with him. It was the drive that all animals have: to find a mate, to reproduce and have babies. Or, to say it in the way the Bible says it, "To be fruitful and multiply."

I think children may be entertained by the narrative mixture of fact and fiction of SAIL, THE SQUIRREL. I hope the language and the style is not above their heads. After wrestling through the first pages I think I enjoyed the rest of the story.

C. B.

Iceland's search for power

By DANIEL BEHRMAN
Unesco Staff Writer

A friend of mine, engine driver for the French railways, once told me of his early days as a fireman on steam engines. At first, he said, he never seemed to be able to shovel in enough coal to raise steam: the door to the firebox was too small.

I thought of him not so long ago in Iceland when I had a chance to visit the hot springs on Reykjanes Peninsula on the southwest corner of the country. It is here that the highly volcanic Mid-Atlantic Ridge comes up from the bottom of the ocean to the surface. It looks like a marine monster with a great broad back of cracked and fissured lava stretching out of sight.

Iceland's National Research Council had explored this region for sources of geothermal steam and it had struck home with a test borehole 1,800 metres deep. At the top of the hole, the steam roared like an escaping demon from a horizontal pipe, swirling and whirling in vibrating convolutions as it tried to expand vertically and jet out horizontally, all at once.

Our group of visitors watched enthralled. A few of us picked up small stones and cast them into the deafening spume where they were whipped away into instant invisibility. And I thought of the poor fireman down below, trying to get all that coal through the firebox door.

Such musings come easily in Iceland where there has been a volcanic eruption about every five or six years in recent centuries.

With an area of only 100,000 square kilometres, the country has 30 active volcanoes. It has produced a third of all the world's lava since the year 1500 and lava covers a tenth of its surface. In addition, there are 700 sites of hot springs and one of them, Geysir, gave an Icelandic word to many other languages.

But now, the seething nether layers responsible for these hot springs and volcanoes are being put to economic work. Happily, this nearly treeless country with not a trace of petroleum or coal is suddenly able to tap another source of power.

I was told by Steingrimun Hermannsson, director of the National Research Council, that conservative estimates rate this reservoir of geothermal energy as the equivalent of 7,000,000 tons of oil a year.

It is already in use. Ninety per cent of the homes in Reykjavik, the capital with a population of 100,000, get heat and hot water piped in from geothermal sources. This water first goes to storage tanks overlooking the city on a high hill and is then distributed to homes as a pollution-free source of energy.

It makes outdoor swimming pools possible in a climate where the mean temperature in July is 11° C. (52° F.). It is also used to heat greenhouses so that Icelanders can grow their own tomatoes.

Harvesting giant seaweed

The National Research Council is now thinking on more ambitious lines. One of its ideas calls for use of geothermal heat to dry seaweed from Breidafjödur, the "broad fjord" that forms the biggest indentation in the country's western coastline.

An area of 17 square kilometres is believed to contain 85,000 tons of *Laminaria digitata*, a seaweed which could be harvested for the alginate industry whose products are used to make ice cream, among other things. I was told by Johannes Briem, a diver who surveyed the area, that the seaweed stands with stems two metres high and leaves three metres long, covering the sea floor like a carpet.

Industry on a much bigger scale is being planned which would use steam from the borehole on Reykjanes Peninsula. The National Research Council is looking into the feasibility of building a plant to produce various inorganic chemicals from brine and seawater.

"The idea is to use inexpensive geothermal steam to evaporate hot brines to produce common salt, potassium chloride, calcium chloride and other byproducts", the Council reports.

The testhole we had seen was producing 200 tons of steam at 130° C. (266° F.) an hour and the Council estimates that the area can yield enough geothermal brine and steam to run a 250,000-ton salt plant.

Steam is already running a 2,500-kilowatt electric power plant at Namafjall in northern Iceland. There, another plant processes earth dredged from the bottom of a nearby lake, using the steam to convert it into diatomite, prized as a filter by the chemical industry.

All these reports indicate that Iceland is progressing towards a solution of its energy problem. Fuel has always been short here for the country was soon stripped of its trees.

At Thingvellir, where the first Icelandic parliament was founded in 930 A.D., there is a clear stream and a deep pool. Icelanders call it the "Witches' Pool". Men convicted of witchcraft were burned at the stake, but not women. Instead, they were drowned so as to save on wood . . .

(UNESCO FEATURES)

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Box 312, Station B, Hamilton, Ont.

With thanks to our faithful Lord, and with great joy we announce the birth of our son

GEOFFREY WILLIS

born Sunday, March 12, 1972.

A brother for Jonathan Francis.

Their grateful parents:
(Rev.) Albert and Alida Dreise (nee Hoftyzer).

743 Queen St.,
Newmarket, Ontario.

With gratitude to God, the giver of life, we announce the arrival of our just born, a son

PIETER SALOMON CHRISTOPHER

on March 21, 1972.

Thankful parents:
Dr. and Mrs. N. S. T. De Jager.

239 Regent St.,
Kingston, Ont.

"Lo, children are a heritage of the Lord." (Ps. 127:3)

With gratitude to God we announce the birth of our daughter

RACHEL NIESINA

born March 26, 1972 at St. Joseph's Hospital, Hamilton, Ont.

Parents:
Hank & Audrey Boer, nee Dutler.

A sister for Tammy, Darrell, Thalia, and Michell.

269 Springside Dr.,
Hamilton 80, Ont.

We announce, with thanksgiving to our covenant God, the arrival of our daughter

MARY LOUISE RHEA

A sister for Alice Ann, Bernard and Johan.

Rev. and Mrs. Johan D. Tangelder.

R.R. #1, Wellandport, Ont.
April 1, 1972.

"Children are an heritage of the Lord." (Ps. 127:3a)

God blessed us with another son

RAYMOND MICHAEL

born on March 30, 1972.

A brother for Pauline and Eddy.

Martin and Lynn Bosveld.

40 Alpine Avenue,
Chatham, Ontario.

Mr. and Mrs. Johannes Folkerts of R.R. #2, Calgary are pleased to announce the marriage of their daughter

EMMY
to
ARNOLD MEETSMA

son of Mr. and Mrs. Henry Meetsma of Neerlandia, Alberta.

The wedding will take place D.V. on April 21, 1972 at 6 P.M. in the First Christian Reformed Church, Calgary, Alberta.

Rev. H. Wildeboer officiating.

Mr. and Mrs. G. Van't Foort, R.R. 1, Chesterville, Ont., are happy to announce the forthcoming marriage of their daughter,

TENA JOHANNA
to
Mr. KENNETH WARREN CROSS

son of Mr. and Mrs. Floyd Cross of Wheaton, Illinois.

The celebration will take place, the Lord willing, on Saturday, April 15, 4 o'clock at 610 Spadina Ave., Toronto.

Mr. and Mrs. Jake VanLeur of Ottawa, Ont. are pleased to announce the forthcoming marriage of their daughter

RITA
to
Mr. JOHN BEIMERS

son of Mr. and Mrs. William Beimers of Renfrew, Ont.

The wedding will take place D.V. on May 13th, 1972 at 2 p.m. in the Calvin Christian Reformed Church, Merivale Rd., Ottawa, Ont.

The Rev. A. W. Schaafsma officiating.

Future address: 3045 Baseline Rd., Apt. 4, Ottawa, Ont.

Smilde — Taber
1922 — 1972

The Lord willing, we hope to celebrate on April 21, 1972 with our parents, grand- and great-grandparents

HENDRIK KLOK
and
WILLEMKE KLOK-MOES

their 50th anniversary.

May the Lord be with them and grant them many more years with each other, and with us, their children:

Jan and Gerry Klok, Smilde, Neth.
Gé Rispens-Klok, Hooghalen, Neth.
Henry and Evelyn Klok, Delta, B.C.
John and Jewel Klok, Taber, Alta.
Pete and Rika Zuidhof, Taber, Alta.
Hank and Helen Klok, Taber, Alta.
Bill and Jean Klok, Burdett, Alta.
Bob and Alice Klok, Burdett, Alta.

And 34 grandchildren, 3 greatgrandchildren.

With gratitude to our Heavenly Father, we inform you that on April 7th, 1972 we will celebrate with our beloved parents and grandparents

JAN BUDDING
and
WILLEMIJNTJE BUDDING-LOKHORST

the festive occasion of their 45th wedding anniversary.

We pray for His continued blessings in the years to come.

Port Alberni, B.C.: Janny & Henk Ryper-Budding.
Penticton, B.C.: Dien & Jake Bosma-Budding.
Edmonton, Alta.: Nell & John Kostelyk-Budding.
Port Alberni, B.C.: Bert & Pat Budding-Cornell.
Port Alberni, B.C.: John Budding & Lynn Herden.

And 22 grandchildren.

Home address:
631 Nicholas Street,
Port Alberni, B.C.

The Lord willing, on April 20, 1972, we hope to celebrate with our parents and grandparents

COR (N. J.) DYKXHOORN
and
NEL DYKXHOORN-STEENEVELD

their 40th anniversary.

That the Lord may bless them and keep them is the sincere wish of their children and grandchildren:

Clarkson, Ont.: Jack & Fie Van Kessel, Nancy, Jacqueline, Monique.
Springfield, Ont.: Lou & Sadie Dykxhoorn, Charles, Marjorie, Roy, Lawrence.
Aylmer, Ont.: Jack & Ruby Dykxhoorn, Jack Jr., Darlene, Diana, Wanda.
Springfield, Ont.: Peggy & Don Grass, Debbie, Donna, Diane.
Aylmer, Ont.: Jack & Coby Vannoord, Bradley, Michael, Jeffrey.
At home: Neil Dykxhoorn & Teresa (engaged).

Open house Friday, April 21, 3-5 P.M. and 7.30-9.30 P.M. at home.

Box 1,
Springfield, Ont.

's-Gravenhage — Ancaster
1947 — 1972

The Lord willing, on April 16, 1972 we hope to celebrate with our parents

HERMAN LOUTER
and
JACOBA LOUTER-v. d. BROEK

their 25th wedding anniversary.

May the Lord spare them for many years to come.

Pasadena, Calif.: Herman and Marlene Louter, Gregory and David.
Brantford, Ont.: Clarence and Clara Louter, Sandra and David.
Oakville, Ont.: Jim and Riki Louter, Joanie.
Brantford, Ont.: Herma.
At home: Henry, Joan, Mary.

Open house Saturday, April 15, 1972 from 2-4 p.m. at home.
R.R. #1, Ancaster, Ontario.

"Cast thy burden upon the Lord and He shall sustain thee."
Psalm 55:22.

1932 — 1972

With thankfulness to the Lord we hope to celebrate D.V. on April 22, 1972 the 40th wedding anniversary of our dear parents and grandparents

GERARD VANDERWAL
and
YBELTJE VANDERWAL v. WARNERS

That the Lord may spare them for many more years to come is the wish from their thankful children and grandchildren.

Open house 2 p.m.-4.30 p.m., 4197 Kalar Road, Niagara Falls, Ont.

The Lord willing, April 10, 1972 we hope to celebrate with our parents:

TJIPKE JENINGA
and
NANCY JENINGA-DEJONG

their 25th wedding anniversary.

May the Lord spare them with his loving care for many years to come.

Linda
Earl
Geraldine & Case
Harry & Rita

Praise the Lord. O give thanks unto the Lord; for he is good, for his mercy endureth for ever.
Ps. 106, vs. 1.

R.R. #5, Cobourg, Ontario, Can.

1947 — 1972

On Monday, April 17, 1972, the Lord willing, we hope to celebrate with our dear parents

JACOB HAMSTRA
and
RACE HAMSTRA (nee ZYLSTRA)

their 25th wedding anniversary.

"I will guide thee with mine eye." - Psalm 32:8b

Their thankful children:
Jerry and Trudy Hamstra
Sylvia
Audrey
Elizabeth
Kathleen

Taylor Crescent,
Dundas, Ontario.

On April 17th, 1972 we are happy to announce the 25th wedding anniversary of our dear parents

LEENDERT W. VAN EYK
and
NEL VAN EYK, nee VAN HARTEN

May the Lord bless them for each other and for us all, in the years to come.

Their thankful children:
Gary & Anne, Rexdale.
At home:
Casey.
Leo.
Richard.

107 King St.,
Hagersville, Ont.

Tot onze diepe droefheid ging van ons heen na een geduldig gedragen lijden in de volle verzekerdheid des geloofs onze geliefde man, vader en opa

ROELF JONKER,

op de leeftijd van 61 jaar.

5 April 1972.

"Uw Woord is een lamp voor mijn voet en een licht op mijn pad." Psalm 119:105

Beamsville, Ont.: Egberta Jonker-Oosterhoff.
Victoria, B.C.: Jan Jonker, Marta Jonker-Zwaagstra, Patricia, Ralph, Brenda, Albert.
Niagara-on-the-Lake, Ont.: Albert Jonker, Ann Jonker-Spiegelberg, Betty, Freddy, Linda, Sandra, Albert.
Thunder Bay, Ont.: Okko Jonker, Audrey Jonker-Vis, Ronald, Linda, Shary.
Niagara Falls, Ont.: Cecil Dam, Sybrigh Dam-Jonker, Shelley.

Lange deze weg onze dank voor het zeer vele meeleven, hetzij per kaart of brief, ondervonden bij het overlijden van onze man en vader.

Mrs. G. Biersteker en familie.

Box 102, Newcastle, Ont.

Vanuit Canada ontvingen wij het droevig bericht dat op 25 maart 1972, de Here tot Zich heeft genomen, onze geliefde schoondochter, schoonzuster en tante,

IDA N. ABMA-SIMONSE.

"Ik hef mijn ogen op naar de bergen, vanwaar zal mijn hulp komen?

Mijn hulp is van de Here, die hemel en aarde gemaakt heeft."
Psalm 121:1 en 2

Mevr. P. Abma-Schuurmans,
J. van der Mijden-Abma,
C. J. van der Mijden-Abma,
A. Vooys-Abma,
Ina Abma,
Nichten en neven.

Rotterdam, Nederland.

Called home by our heavenly Father, our beloved sister-in-law and aunt,

IDA N. ABMA-SIMONSE,

"I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth."
Psalm 121:1 and 2

Rainy River, Ont.: Hank & Reiny Abma.
Hightstown, N.J., U.S.A.: Peter & Jo-Ann Abma.
Thornhill, Ont.: Cor & Dicky Van Esch.
Queenston, Ont.: Tom & Jo-Anne Abma.

Nephews and nieces.

March 25, 1972.

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Wanted: Young, single

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The Political Parties in Canada

(5)

By J. HOFSTEE

The Social Credit Party of Canada

The Social Credit Party, under the leadership of Real Caouette, is the smallest party represented in the House of Commons. It is a regional party as its Members of Parliament all represent Quebec ridings.

History

The Social Credit movement started in Alberta in the early 1930's. These were the years of the depression, and while Saskatchewan went to the C.C.F.. Alberta went to Social Credit. Probably the depression was felt with greater severity in Alberta than in any other part of Canada; the farmers suffered because of the depression and the drought and found it impossible to meet their mortgage payments. Representatives of the Eastern financial interests refused to do anything to ease their plight. The people developed an embittered and hostile attitude toward the government, and toward the monetary and financial system. The Albertans also noticed that there seemed to be plenty of goods available for sale, but that few people had any money to buy. This was a serious discrepancy to them.

Under these circumstances it is no wonder that Social Credit made deep inroads on the prairies, because it offered an alternative to the economic system and would make it possible for everyone to get additional money to purchase more goods.

Social Credit would not have had a start even in Alberta if it had not been for William Aberhart. Aberhart was a teacher and religious leader. He came to Calgary in 1910 and was a school principal from 1915 to 1935. At the start he became involved with the Grace Presbyterian Church in Calgary as a Bible teacher. After a dispute with the minister he transfered to Wesley Methodist Church and later the Trinity Methodist Church. Controversy arose again because he was so overbearing, and finally Aberhart dissociated himself from institutional churches. Later he became one of the leaders of the Westbourne Baptist Church and helped found the Calgary Prophetic Bible Conference. Aberhart was an excellent leader and a powerful Bible teacher. He attracted many to the church and to the conference with his preaching. By the mid 1920's he was also giving correspondence lessons and published a magazine to teach systematic theology to the people of Alberta. Through the lessons and the journal Aberhart built up a following in Southern Alberta.

One of the leaders of the Bible Conference persuaded both Aberhart and the owner of radio station CFCN to have Aberhart go on the air. In November 1925 Aberhart held his first broadcast. He organized a radio club and contributions flowed in. Within a short time it was apparent that "nothing could stop him." Over the years Aberhart built up a large following of radio listeners all over the province, wherever the radio station could be heard.

The Depression in the early 1930's also had its effects on Aberhart, as teacher salaries were severely cut. But he did not yet have a plan of economic salvation. In 1932 he was persuaded to read the book *Unemployment or War*, which outlined the Social Credit philosophy and theories. That night he became a convert to Social Credit; he decided that Social Credit was exactly what the people of Alberta needed to redeem their province from the depths into which bankers and financiers had plunged it. After he became convinced of the philosophy of Social Credit he used all the power within him to further its cause. That he was so well known because of his religious activities helped to further the cause of Social Credit. He was both prophet and planner/organizer, and his leadership gave the movement a threefold religious context: he used the excellent facilities of the Calgary Prophetic Bible Institute as headquarters of the movement; he attracted into the movement most of his large personal religious following; and he identified unmistakably the philosophy of Social Credit with the variety of Bible prophecy and Christian fundamentalism he had long been advocating.

To mobilize his large following into making Social Credit a political reality, Aberhart developed a strategy and tactics which we might do well to note if we ever want to develop a Christian political party. The strategy was: Systematic instruction, a people's movement, the use of old norms, the media of propaganda, dramatization, and the groups. Social Credit began as a movement in its own right when the leader began systematic instruction in the literature of Social Credit. Members were so enthusiastic that they invited others to take part. Soon, hundreds of people had been so well trained in the philosophy of Social Credit that they could organize and conduct new study groups on their own initiative. The response of the people was enthusiastic. Aberhart said to them, "It's *your* movement; *you* must carry it to others; I can't solve the problems of the depression but *you* can. Study! Study! Study! And then *you* carry the truths of Social Credit to others."

In the Alberta election of 1935 Social Credit under Aberhart won the victory, and it remained in power until just last year. Social Credit also spread to British Columbia and is still in power in that province. The party elected a few members to the federal parliament (17 in 1935) until 1958, but it was wiped out that year. In 1962 it reappeared under Robert Thompson with Real Caouette as his Quebec lieutenant. This was a new phenomenon, a Social Credit Party from rural Quebec. While there had been a Social Credit movement in Quebec for a long time, it had never elected any members to the House of Commons. In the election of 1962 Social Credit won 30 seats, 2 from Alberta, 2 from British Columbia, and 26 from Quebec. In 1963 six seats were lost in Quebec.

In 1963 the Ralliement des Creditistes separated from the federal party and chose Real Caouette as its leader. In the 1965 election the Social Credit Party under Thompson won two seats in Alberta and three in British Columbia. The Ralliement elected 9 members in Quebec. By 1968 the western party had disappeared and the Ralliement elected 14 Members of Parliament. Since that time Caouette has become the leader of the national party, and now he is campaigning from coast to coast.

Two interesting points come forward from this history of the Social Credit party. The first one is the transition of Social Credit from a party of Alberta to a party of Quebec, at least federally. The second point is that Alberta and British Columbia, which were Social Credit in provincial elections, elected so few, or none at all, Social Crediters to Ottawa.

Philosophy and Principles

The philosophy of Social Credit is basically that of Major Clifford Hugh Douglas (1879-1952), a Scottish-born engineer who later turned economist and philosopher. During one of his jobs he came to the conclusion that the total amount of payments made as wages, rent, interest or dividends for the costs of products, was less than the money required to purchase these goods on the market. One of the proposals of Social Credit therefore, is to give everybody more purchasing power as a gift (dividend) from the government. Where this differs from modern-day social welfare measures is that the Social Crediters do not feel that the government has to collect taxes to cover these payments. "Social Credit is a doctrine that recognizes that the individual is the most important factor in organized society. As a divinely created being with both spiritual and physical potentialities and needs, he has inalienable rights which must be respected and preserved." Included in these rights is the power to purchase as much as the nation can produce.

Within the principles Social Credit proposes that the public debt of Canada, which is now borrowed from banks, insurance companies, and the public in general, be replaced by government borrowing from the Bank of Canada. As the government owns the Bank of Canada, it could borrow this money at cost. This would enable it to reduce the interest burden on the public debt. And since under Canadian law the Bank of Canada can create money at will, there is absolutely no difficulty.

To anyone with some understanding of the economics of money and banking, these two proposals of a dividend and borrowing 'interest free' from the Bank of Canada spell inflation upon inflation and economic disaster. However, the Social Crediters have developed quite a set of answers which look good but cannot bear close analysis.

Program and Policies

Real Caouette is campaigning on the Prairies as well as in Quebec. He hopes to pick up some seats in Alberta and British Columbia. The Social Credit Party is trying to establish itself as a national party, and strongly projects itself as the only opposition party that has a chance to win in Quebec. It is advantageous for a party led by a French-Canadian to be known as a 'national' party. The party does not appear to have a particular program for the coming election; they realize they will not become a major party.

Mr. Caouette hopes to pick up enough seats on the Prairies and in Quebec that his party will hold the balance of power between the Liberals and Conservatives after the next election. There is a possibility that he will gain some seats in Quebec where the present Conservative or Liberal members had only a small plurality in the last election. There are a number of seats that way.

The Leader

Real Caouette was born in 1917 of French-Canadian parents. He is married and the father of two sons. He operates a garage in Rouyn, Quebec. He was a Member of Parliament from 1946 to 1949, and again since 1962.

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